THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. V. No. 22. NEW-YORK, SATURDAY, AUGUST 15, 1835. WHOLE NUMBER, 230.

From the British Critic.

Cities of the Plain.

TOMB of all nature! there it sleeps the same
As morn beheld it; and the Syrian night,
Lighting the hill-tops with its dying flame,
Over that dead sea, brings no change of sight.
Unbroken by the lonely bittern's flight,
In silent solitude, as o'er it rose
The sun, that orb holds on his path-way bright,
Rejoicing wheresoe'er his beauty goes,
Saving its sterile shores, where life no longer grows.

No tree, nor shrub, nor flower blossoming there!
A sombre, sullen waste! from far below,
The dark funereal waters lave the bare
And rocky mountain-sides; *or deep, deep, oh!*
Full many a fathom down, their currents flow
'Mid Sodom's tenantless, dim halls of stone!
And through Gomorrah's vaulted chambers go,
Sounding a mournful dirge—a spiritual moan,
O'er the wild tribes who slumber, graveless and unknown.

No lily lifts its alabaster cup
Unto the morning dews; no lotus blue
Raises its incense-perfumed chalice up
To kiss the sunbeams; nor the mazy clew
Of tangle-weed streams, with its emerald hue,
Far down, like fairy forests, cheerfully—
Life hath no being there! Destruction drew
A curtain o'er the dead, on which shall be
No shadow of a change unto eternity.

Time, marching on for centuries steadily,
Hath left no footprint on that mighty, drear,
And dismal ocean's awful mystery—
A nation's grave—and nature's desert bier!
And are they gone—the towers that, tier on tier,
Rivall'd all earthly grandeur? Are the halls
And thrones of kings and empires buried here?
Past and forgotten, as a dead leaf falls,
Their temples, towers, and domes, and adamantine walls?

O GOD! is all the life which madly flow'd
Within a million bosoms, ceased and gone?
Is the dream over? Are their bodies *strow'd*
Like forest leaves? Is every vestige flown
Of those who sleep beneath that ocean's moan?
Sodom, Gomorrah, grand and mighty, lo!
Have ye not left one monumental stone,
One trophied pile, by which mankind may know
Where rests the giant warrior on his broken bow?

Alas! no, not a stone! Ye take your sleep
Beneath the silent waters; and the tale
Of sorrow the sepulchral waves shall keep
In cavern'd secrecy, save when they sail
Before the tempests, with a dirge-like wail,
Singing the requiem, slow and sullenly,
Of the lost maiden and her lover pale
And perish'd, far within that sable sea,
Shrouding a people, and their dark iniquity.

Thou that hast language and a prophet cry
In every rolling billow! Thou that art
The gulf and tomb, o'er which the majesty
Of much on earth is tottering to depart
Into thy caverns! Picture, and the chart
Where destiny hath traced the doom of things;
Mirror of horror, where the soul must start
To see its shadow imaged in thy springs;
Lone monitor of nations, empires, thrones and kings!

Sleep on in everlasting solitude!
Man may despise, but cannot change thy power
And spell upon the spirit. For his rude
Dull sneer of mockery, from splendor's bower,
As soon might stir thy billowy breast, or cower
Thy stormy march; thou cenotaph of all
Earth's strength, and splendor, column, temple, tower,
And hall, and palace! Thou funereal pall,
Drawn by the hand of heaven over earth's second fall!

Sleep, as thou hast, through centuries of war,
Blood, revolution, fire, or famine, slept!
And may thy name, albeit a darken'd star
Of prophecy fulfill'd and set, be wept
By hearts to which earth's venom hath not crept,
Poisoning their sources with its touch of pride,
In breasts, where nature's freshness yet hath left
Some sympathy, that wretches may deride,
But can no more divert than thy almighty tide!

THE CHURCHMAN.

THE GENERAL THEOLOGICAL SEMINARY.

PROCEEDINGS OF THE BOARD OF TRUSTEES.

(*Continued from page* 913.)

Stated Meeting.

In the Middle Class, 34.

P. Teller Rabbit, A. B., candidate in the diocese of New-York.
Amos B. Beach, a candidate in the diocese of Connecticut.
George Benton, A. B., a graduate of Washington College.
John S. Breneman, a candidate in the diocese of Pennsylvania.
John W. Brown, A. B., a candidate in the diocese of New-York.
Hilliard Bryant, A. B., a graduate of Amherst College.
C. M. Butler, a candidate in the diocese of New-York.
William C. Cooley, a resident of Connecticut.
Richard Cox, A. B., a candidate in the diocese of New-York.
Henry Crosdale, a candidate in the diocese of Maryland.
Thos. C. Dupont, A. B., a candidate in the diocese of South-Carolina.
John F. Fish, a candidate in the diocese of New-York.
Walter E. Franklin, a candidate in the diocese of New-York.
Daniel I. Garrison, a candidate in the diocese of New-Jersey.
Reuben I. Germain, a candidate in the diocese of New-York.
Kingston Goddard, A. B., a candidate in the diocese of Pennsylvania.
John W. Hoffman, A. B., a candidate in the diocese of Pennsylvania.
William H. Hoit, A. M., a candidate in the diocese of Massachusetts.
John Johnstone, M. D., a candidate in the diocese of New-York.
Thomas S. Judd, A. M., a graduate of Washington College.
Henry Lawrence, a candidate in the diocese of New-York.
Francis P. Lee, A. B., a candidate in the diocese of New-Jersey.
Charles Mason, A. B., a candidate in the diocese of Massachusetts.
Alfred A. Miller, A. B., a candidate in the diocese of Pennsylvania.
Peter R. Minard, A. B., a candidate in the diocese of Rhode-Island.
James D. Nicholson, a candidate in the diocese of New-York.
Frederick F. Peake, a candidate in the diocese of New-York.
Henry H. Prout, a candidate in the diocese of New-York.
David H. Short, A. B., a graduate of Washington College.
G. A. Sterling, a candidate in the diocese of Connecticut.
Henry L. Storrs, A. B., a candidate in the diocese of New-York.
James A. Williams, A. B., a candidate in the diocese of New-Jersey.
Lloyd Windsor, A. B., a candidate in the diocese of New-York.
Benjamin M. Yarrington, a candidate in the diocese of New-York.

In the Junior Class, 29.

Charles G. Acly, a candidate in the diocese of New-York.
Wm. B. Ashley, A. B., a candidate in the diocese of Connecticut.
Richard F. Burnham, a candidate in the diocese of Pennsylvania.
Robert M. Chapman, A. B., a candidate in the diocese of Massachusetts.
Henry Fitch, a candidate in the diocese of Connecticut.
Edward Hardyear, a candidate in the diocese of Tennessee.
N. Sayre Harris, a candidate in the diocese of Pennsylvania.
Solomon G. Hitchcock, A. B., a candidate in the diocese of Connecticut.
Nicholas Hoppin, A. B., a graduate of Brown University.
Orlando Hutton, A. B., a candidate in the diocese of Maryland.
Samuel C. Kerr, A. B., a candidate in the diocese of Maryland.
Joseph G. Knapp, A. B., a candidate in the diocese of New-York.
Alfred Lee, A. M., a graduate of Harvard University.
Dan. S. Lewis, A. B., a graduate of Union College.
Alfred Louderback, a candidate in the diocese of Pennsylvania.
Thomas Mallaby, a candidate in the diocese of New-York.
Solon W. Manney, a candidate in the diocese of New-York.
George W. Natt, A. B., a graduate of Washington College.
John Noble, a candidate in the diocese of New-York.
David Ogden, A. B., a candidate in the diocese of Connecticut.
Guy R. Pinching, a candidate in the diocese of New-York.
Ferdinand Rogers, A. B., a candidate in the diocese of New-York.
Thomas G. Saltar, A. B., a graduate of Rutger's College.
Benj. F. Shepard, A. B., a graduate of Dartmouth College.
Anthony Ten Broeck, A. B., a candidate in the diocese of New-York.
William Thurston, A. B., a graduate of Amherst College.
William White, A. B., a candidate in the diocese of Pennsylvania.
E. W. Wiltbank, A. B., a candidate in the diocese of Pennsylvania.
Edward Winthrop, A. M., a graduate of Yale College.

All which is respectfully submitted.
In behalf of the Faculty,
BENJ. T. ONDERDONK, *Pres.*
CLEMENT C. MOORE, *Secretary.*
June 23d, 1835.

The following statement was presented, and read as an appendix to the above report, and ordered to be entered on the minutes:—

The Department of Pastoral Theology and Pulpit Eloquence having been again placed in my charge for the past year by the Standing Committee, I beg leave respectfully to submit the following statement for the information of the Trustees:—

The course of instruction has continued to be substantially the same which was reported at the last Annual Meeting of the Board. The Junior and Middle Classes have attended me in the morning and the Senior Class in the afternoon of the same day in every week. At these recitations the exercises were so arranged as to give an opportunity in one day to four Students to take part in reading the Church Service, and five were required to read Sermons of their own composition. The results of this plan are as follows:—

Readings of the Service by the Seniors,	41 times
" " the Middle Class,	35
" " the Juniors,	24
	100
Sermons read by the Seniors, .	46
" " Middle Class,	43
" " Juniors .	22
	111

186 Discourses have also been written and submitted to me for examination, viz. 64 by the members of the Senior Class, 67 by the Middle Class, and 55 by the Juniors, which, together with those read at our public recitations, make a total of 297 Sermons. This number falls below the requirements of the Statutes. In the Middle Class there has been a deficiency of 58, and in the Junior of 18 Sermons. But by the Seniors the duty has been fully discharged. Ill health has debarred some of the Students from the use of the pen. The pressure of their other studies has been a plea which I have felt disposed to view favorably. In a few cases, however, I regret to say that no satisfactory reasons were assigned for the omission of so important an exercise.

The Division of Texts, and the preparation of Schemes of Sermons, an exercise which had been recommended to the Students the year before, has received from many of them during the present course, much attention, and led, it is believed, to valuable results. Forty-one Texts were assigned to be discussed, and on 28 others outlines of Sermons were composed. As an additional source of improvement to the Classes, and as an auxiliary to my own labors in this branch, the members of each were arranged into Committees of Criticism, to whom the compositions read at our daily recitations were referred for examination, chiefly with the view of drawing forth remarks on the prominent features of the exordium, exposition, unity, arrangement, argument, application, and style. In all cases, such criticisms were submitted in the first instance to my inspection, and a right of control was reserved over them, which very seldom there was found occasion to exert.

The Text Books have been "Claude's Essay," and the second volume of "Bishop Hobart's Clergyman's Companion," with references at the hours of recitation to other works explanatory of the qualifications and duties of the ministry. It was my wish to have delivered a course of lectures in connection with this branch, but it was found to be impracticable consistently with other engagements that had prior claims on my attention. The portion of time taken, with the consent of my vestry, from parochial duties, and given to this department, was found altogether inadequate to its responsibilities. In one particular alone—the private criticism of sermons from the different classes—a much greater expenditure of time and labor was required than it was in my power to bestow. The most that could be done was to read a discourse once, and append to it a few remarks bearing upon its chief characteristics. Great embarrassment also has been experienced from the necessity, imposed upon us by the Statutes, of crowding into one day the public recitations of all the classes. Some arrangement by which they might be better apportioned, and the students enabled to practise more frequently in reading and speaking, I am persuaded is well deserving the attention of the Trustees. But for the difficulties and deficiencies felt at present in this department, the Board must be aware that the surest remedy is the appointment of a resident Professor. The nomination of such an instructer at the present session, is a measure to which the Trustees, by their resolution of last year, are pledged, and one which, it may be hoped, will be responded to by the zeal and liberality of Churchmen. The course of theological learning in this seminary, must be viewed as incomplete until this appointment is made. The champions preparing to take their stand upon the battlements of Zion have in this department *to prove* the armor which their other guides have put upon them with so much ability and skill. All the proficiency that is acquired in other departments is to be *exemplified* in this. The exercises, moreover, of the desk and pulpit are the *only* standard by which, at the present day, a large majority are disposed to estimate the value of an education for the sacred calling. So long, therefore, as a department, capable of exerting such an influence over our Institution, is without a permanent Professor, and dependent upon gratuitous efforts, its operations must be fettered; it must be deprived most essentially of the power to co-operate in the work of raising up a thoroughly qualified *company of preachers.*

The undersigned shares, he trusts, in the solicitude which is felt by the Trustees on this subject. In retiring now from the charge confided to him, (and for which he would take this opportunity of making his acknowledgments,) it is with the hope and prayer that it will be conferred on one able and willing to devote himself exclusively to its interesting labors.

Respectfully submitted,
H. ANTHON.
June 23, 1835.

On motion, *Resolved*, That the thanks of the Trustees be presented to the Rev. Dr. Anthon for his valuable servcies in the Department of Pastoral Theology and Pulpit Eloquence.

Resolved, That it be referred to the Committee on the General State of the Seminary, to inquire into and report on the expediency of amending Section 1 of Chapter 7 of the Statutes, so as to read after the last line, 'and the said candidates shall also stand an examination upon the rules and principles of English Composition.'

The Rev. Dr. Wainright appeared and took his seat. The report of the Dean of the Faculty was read, and on motion, referred to the Standing Committee with power.

The report of the Library Committee was read as follows:

The Library Committee of the General Theological Seminary respectfully report, that the additions to the library, during the past year, have been as follows, viz.—

Folios, 43; quartos, 21; octavos, 110; duodecimos, 17. Total 191 volumes.

The number of volumes according to the last report was, folios, 761; quartos, 647; octavos, and under, 2472. Total 3880.

Added, folios, 43; quartos, 21; octavos and under, 127.

The present number of volumes in the library is 4071, viz. folios, 804; quartos, 668; octavos and under, 2599.

Signed, by order of the Library Committee,
BENJAMIN T. ONDERDONK, *Chairman.*
THOMAS PYNE, *Secretary.*
June 23, 1835.

On motion, *Resolved*, That a Committee be appointed to consider the expediency of carrying into effect the resolution of the Trustees, passed last year, viz. 'That at the next Annual Meeting of the Board, the Board will nominate a Professor of Pastoral Theology and Pulpit Eloquence, to have charge, provisionally, of the Department of Ecclesiastical History,' and in the event of their deeming it expedient, that they be instructed to devise and report to this Board the means of securing his support.

The following persons were appointed this Committee:

Right Rev. Bishop B. T. Onderdonk, Rev. Drs. Mead, Wainright, Wheaton, Mr. F. Smith.

On motion, the Board adjourned.

Trinity Church, June 25, 1835, five o'clock, P. M.

The Trustees met, pursuant to adjournment.

Present,—Right Rev. Bishop Brownell, Right Rev. Bishop H. U. Onderdonk, Right Rev. Bishop Doane—Rev. Drs. Milnor, Wheaton, Wyatt, Beasley, Mead, Wainwright, McVickar, Creighton—Rev. Messrs. Croes, Bayard, Breintnall, Rodney, Cuming, Eastburn, Taylor, Schroeder—Messrs. T. L. Ogden, Rogers, Smith, Harison, and the Secretary.

The meeting was opened with prayer, conducted by the Rt. Rev. H. U. Onderdonk.

The minutes of the last meeting were read and approved.

The Committee on the nomination of a Professor, &c. presented the following report:

The Committee on the subject of the nomination of 'a Professor of Pastoral Theology and Pulpit Eloquence, to have charge, provisionally, of the Department of Ecclesiastical History,' beg leave respectfully to offer the following report:

The Committee are of opinion that we are not at present in possession of sufficient information to authorize the Board to act immediately in the premises; and therefore propose for adoption the following Resolution:—

Resolved, That the consideration of the subject of nominating "a Professor of Pastoral Theology and Pulpit Eloquence, to have charge, provisionally, of the Department of Ecclesiastical History,' be postponed until the meeting of this Board in August next; and that the Standing Committee be requested to collect in the meantime such information as may be useful in the consideration of the subject.

Respectfully submitted,
In behalf of the Committee,
BENJAMIN T. ONDERDONK, *Chairman.*
New-York, June 25, 1835.

On motion, *Resolved*, That the Report be accepted, and that the Resolution therein contained be adopted. *To be continued.)*

From the Protestant Episcopalian.

ASSISTANT BISHOPS.

THE plan even of having an assistant for an infirm bishop, unable to perform his episcopal ministrations, or those required in the distant parts of his diocese, we deem at best an imperfect one. But in this case it is unavoidable; people must be confirmed, churches consecrated, and parishes visited; all the ordinations cannot conveniently be brought to the neighborhood of the bishop; and the intercourse between the flock and an apostolical shepherd should be kept up. These are controlling considerations; and, as the resignation or deposition of the bishop are both out of the question, there is no alternative—he must have a coadjutor to do what he cannot do himself. Still the plan is an imperfect one. It gives two heads to a diocese; not in the affections of the clergy and people, for their kind regards already fixed on the bishop will remain in full force, and even become more tender and respectful, while fresh streams of the same kindness flow toward the assistant: but there will be two heads in influence. The bishop has influence over the diocese generally, till his intercourse ceases with the distant parts of it; then, what before gave him this influence, now gives it gradually to his assistant; and, for awhile, the waning of the one and the waxing of the other make two distinct and substantive centres of influence. But, it may be said, the two bishops will be as one: that, we reply, is always to be hoped; it will commonly, perhaps, be so to a sufficient extent; yet it *may* be otherwise; or, where the two heads of the diocese do not act discordantly themselves, their clergy and flock may not all behave with equal prudence, but may have preferences between them, sometimes palpabie, sometimes vague, yet in both cases unseemly in the eyes of those who have penetration enough to discern them.

If these are imperfections in the plan of having assistants for infirm bishops, they are downright and absolute *objections* to that of assistants for bishops in full vigor.

In the latter case, two heads will *soon* appear in the diocese—two centres of influence. Nor will the older of them be waning and becoming passive as the other waxes, but both will be active at once; each in the full course of usefulness that wins the gratitude and attachment of their flock, in plain terms, the influence of the popularity which is rightfully accorded them. The whole diocese, too, will equally be the field of labor and of popularity for both. Now shall we expect all this to take place without exciting competition between the two bishops? we do not ask, *can* they not harmonize completely? but is it so probable they will harmonize, that the Church ought to legislate to bring such predicaments into her affairs? We think not. It may perhaps be replied that *the* bishop is the *one* head of the diocese, and can control it; the coadjutor is *not* its head. All this is true upon paper; but what is it worth in practice? who leads the Convention, where canons are made, the Standing Committee elected, and diocesan measures determined upon? who but he that acquires most influence? and if this one should be the assistant, then the principal bishop will be left without effective influence, retaining only the empty honors of presiding in the convention, giving and accepting letters of dismission, and admitting candidates for orders. Should all this come to pass, the diocese may be said, with some truth, to have only one head, but it will be on the wrong shoulders. If it does *not* come to pass, it will be owing, except in the few cases where there is perfect unity between the two bishops, to the very superior energy of the principal one; and, with the exception named, it would be only in the rare examples of most commanding energy in that functionary, that there will be even a probability of this plan working with success: and those examples are too infrequent to be taken into the argument. Should there be such energy, however, in the assistant, and none in the bishop, the latter will so much the sooner become the cipher we have just described.

View also the probable operation on a *diocese* of the plan of its having two bishops in full strength and activity. Before the necessity for more than one shall exist, its clergy and congregations must be numerous: in New-York there are about two hundred clergy, and more than two hundred congregations, yet the exigence is not complete. In such a numerous body, will there not be differences of opinion, and those shrewdly maintained, concerning the comparative merits of the two bishops? will there not be cases in which the favor of one of them toward one or more individuals being doubtful, or supposed to be so, the good will of the party concerned will be all concentrated on the other? And will not these competitions in the diocese be almost as bad as competition between the bishops themselves?

In short, we adopt the broad maxim, that *no* body should have two heads, if the matter can be otherwise ordered. When a bishop is aged and infirm, the anomaly cannot be avoided; but when he is hale and active, yet with a diocese too large for him, it can, as will hereafter be shown. This is our argument from so much of the principle of the case as is deduced from human nature as it is. The further principle of conforming to Scripture, we need not dwell upon: we have already said that there is no authority in that volume for placing one bishop over another; this should prohibit the measure in all cases but the one of necessity, just mentioned.

Taking also into view the practical details of this plan, further difficulty arises. By what rule are the episcopal ministrations of the diocese to be apportioned between the two bishops? If, indeed, the diocesan be wholly disabled, all the duty falls of course on the assistant; if he be partially so, the services that require long journeys, or much personal fatigue, fall on the latter; together with such others "as the bishop shall assign to him." In this case, all is clear. But not so in the other. The bishop, being able-bodied, can perform the distant work as easily as the assistant can: shall the former then have the right to spare himself, and assign "the burden and heat of the day" to the latter? if this right be not conferred on the former, which it seems scarcely expedient to do, will the latter submit to such a regulation? If, again, a canon be made to settle the question, without giving this right to the bishop, it can do so in no other way, that we can see, than by imposing on the assistant the long journeys, or by prescribing some territorial boundaries for his labors; and this would make him a *quasi* suffragan, with another title, and would introduce the mischiefs of that plan. If, moreover, there be a large city in the diocese, and the bishop have not the plea of infirmity for confining his duties chiefly to it, shall he take to himself the ministrations of the metropolis, and his coadjutor be made a mere *chorepiscopus;* or shall they divide those ministrations between them? and if the latter, by what rule, and who is to prescribe it? Courtesy and Christian feeling will do something; but are they to be relied on, in the whole case, as sufficient to preserve constant harmony? ought they to be assumed as of infallible operation in legislating on these delicate matters? We cannot think so. We cannot but think that he will approve himself a wise legislator indeed, who shall frame a law which shall make this plan work satisfactorily.

So of the point of residence. Certain positions in a diocese are more favorable than others for acquiring influence; and the bishop should, if possible, occupy the best one. Shall his assistant have the like privilege, and so perhaps adorn the same metropolis that is honored by his diocesan? or, shall he be required to fix his abode elsewhere? If the latter be the regulation, it implies that the assistant is to act chiefly in the region where he dwells, and so far become a suffragan, which is utterly inexpedient. If the former be allowed, then, if the two bishops do not compete with each other for influence, in the focus of influence, their respective friends will compete for them, and the effects of this emulation, whether in these or those, need not be again adverted to.

With all these considerations before us, we must declare, that we cannot perceive any way in which the plan of an assistant for a bishop in health and vigor can be freed from the most serious objections. For ourselves, we do not believe that it would work well three years, on an average, if even half so long. There might occasionally be an exception; but such, we fear, would be the general result—the result almost universally.

From the New-York Observer.

THE WINE QUESTION.

"It is the cup of devils, and should never be placed on the table of the LORD."

Such, Messrs. Editors, is the temperate language of the "Maine Temperance Herald," in regard to pure wine. Is it true? Is it so, that those who use pure wine in commemorating the dying love of their Redeemer, are guilty of the profaneness implied in the above quotation? Has the Church of CHRIST, from the earliest ages, been thus sacrilegiously employed in profaning his sacred institutions?

On no slight grounds, and for no slight reasons, should such an opinion be advanced, and such language employed. They are calculated to disturb the peace, and to harass the feelings of less enlightened Christians, who are not able to detect the inaccuracies of the assertions if they be false, or the sophistry of the arguments, if they be idle. The man that ventures such assertions assumes a fearful responsibility; and the mere fact that his aim may be good, is not a sufficient excuse for the rashness of his conduct, if his positions have been assumed without due examination, and without the requisite learning for a full investigation of the subject.

The conductors of the "American Temperance Intelligencer," and the "Temperance Recorder," venture to assume the same ground in regard to pure wine that is taken by the "Maine Temperance Herald," and they have admitted a long article from the pen of a Mr. G. D. of Philadelphia, originally published in the Evangelist, to prove that the fermented juice of the grape is never spoken of with approbation in the sacred Scriptures. In so great estimation is this essay held by them, that they express regret that they cannot give the whole of it, as in their opinion, "it is written with manifest ability, and as it sustains the position taken in the Recorder for the present month, (July,) namely, "*that the use of fermented wine* ON ANY OCCASION *is not authorized by the Bible*," a position, by the way, like most false ones, more easily taken than kept.

It is admitted, that pure genuine wine, or as it is called by these writers, 'fermented wine,' is designated in the Hebrew by the term '*yayin*,' and they maintain that this is never spoken of in the Scriptures with approbation. "There is not," says G. D. "a single passage, which proves that GOD has approved of the use of fermented wine as a drink." How does this agree with the law laid down in Numbers vi. 20, in regard to the Nazarite, who, as soon as the days of his separation were completed, was *in so many words* authorized to drink wine, (yayin,) this "fermented wine," this "poison," this "cup of devils?"

"And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven.

And the priest shall wave them for a wave-offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder; *and after that the Nazarite may drink* WINE (YAYIN.") Numb. vi. 19, 20.

Yes, the Nazarite, who during the days of his vow was not allowed to taste wine or strong drink, or even 'tirosh,' so much commended by these writers, or any thing made from the vine tree, from the kernels to the husk, who was not to suffer a razor to come upon his head, and who was not to touch the dead body of his father, or his mother, or his brother, or his sister, was permitted to drink wine (yayin) as soon as the days of his separation were over. Do the Scriptures uniformly speak with disapprobation of the use of wine (yayin?) Is it not allowed to be used "*on any occasion*?" Is there "not a single passage which proves that GOD has approved of 'fermented wine' as a drink?" Perhaps a single passage is not sufficient to satisfy these critics; we will give them then another.

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for *wine*, (*yayin*,) or for strong drink, or for whatsoever thy soul desireth, and thou shalt eat there before the LORD thy GOD, and thou shalt rejoice, thou and thine household." Deut. xiv. 26.

Observe, that GOD here permits, in a certain contingency, his own people to sell the tithes of the land, and to bring the money to the place, that GOD shall choose to set his name there, and to purchase with it oxen, sheep, *wine*, &c. and to eat and to rejoice before the LORD; and not only so, but they are directed to invite the Levite, and the stranger, and the fatherless, and the widow, to partake with them. Does this sanction the position, that the Scriptures uniformly speak with disapprobation of the use of fermented liquor; when, on a most solemn religious festival, GOD allows an Israelite, even a Levite, and the stranger, and the fatherless, and the widow, to make use not only of wine but other strong drink? The truth is, God has nowhere spoken with disapprobation of the use of wine, it is only of the abuse of it,—the use of it he has in express terms allowed, and still oftener has he impliedly permitted its use.[*]

There is another passage in which wine (yayin) is spoken of as a blessing, viz. in the civth Psalm, when the Psalmist celebrates the manifold works of God, and among other things enumerates wine, (yayin,) oil, and bread; verses 14, 15.

"He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth, and *wine* (*yayin*) that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

Query. Are wine, oil, and bread the creatures of God? Dr. Charles A. Lee, of New-York, says *wine* is not; but what says the Psalmist, full as good authority as Dr. Lee, at least, in such matters?

Speaking of the word "*tirosh*," which he gratuitously asserts never means "*fermented wine*," G. D. says it is frequently spoken of with approbation, e. g. "as the wine that cheereth God and man." The same may be said of yayin, so far at least as man is concerned, for "tirosh" is used in Judges ix. 13, and "yayin" in Psalm civ. 15, yet it is the *same verb* which in the Psalm is translated by the phrase "*maketh glad*," and in Judges, by the word "cheereth." According to the showing of G. D. himself, then, if *tirosh* "be not the drunkard's wine," *yayin* cannot be the drunkard's wine, for they both cheer or make glad the heart of man.

The Temperance Recorder, published by the Executive Committee of the New-York Temperance Society, after citing Genesis xxvii. 28, "Therefore God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine," says, "the wine here spoken of was a blessing. *Could it be made to appear that it contained one particle of alcohol, we would relinquish the whole temperance reformation as an impious and fanatical attempt to take away from men, that which the Creator gave them as a blessing!!!*" Now, notwithstanding the great risk the temperance cause must run from the loss of such defenders, I shall quote for their consideration, Amos ix. 14.

"And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the *wine* thereof, they shall also make gardens and eat the fruit of them."

Are these not spoken of as blessings just as much as the things mentioned in Genesis xxvii. 28? "Therefore God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine." The latter passage is a prayer, that God would give these things; the first contains a Divine promise to confer the blessings enumerated: and yet, horrible to relate! that awful "*yayin*" occurs among them; that species of liquor, which Mr. G. D. and the editors of the Recorder being judges, contains *alcohol*. I hope that these good men, for such I honestly believe them to be, who have assumed this untenable position will not think of abandoning the good cause they have so long, zealously, and to a great extent happily labored to promote, but will be content to defend and urge their cause, by the use of such considerations as the Scriptures sanction. They have undoubtedly fallen into their error by confounding the denunciations of Scripture against the *abuse* with denunciation against the *use* of wine and other strong drinks, which if taken to excess will produce intoxication. Assuming that *all use* was *abuse*, they have, without perceiving it, adopted principles of interpretation, which, if fairly carried out, must lead to the grossest absurdity, and which, if applied to the most nutritious substances, would prove the use of them injurious and wicked.

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[*] In regard to the idea of the Recorder, that the word wine sometimes means the fruit of the vine eaten as food, derived doubtless from the use of the 'eat,' in passages where both meats and drinks are spoken of, I will observe, that it requires a knowledge of no other language than the English to perceive its utter absurdity. I refer to this fancy, in order to anticipate its possible application to the passage just cited.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—In the editorial portion of the article in your paper of the 1st instant headed "Exclusiveness of the Episcopal Church," you rightly refer the Editor of the American Presbyterian "to a Prayer-book," in order to "enable him to say what the Church maintains, without danger of mistake." As the reference is as sound for a Churchman as a Presbyterian, I take the liberty of profiting by it myself, and beg leave to trouble you with the results of an examination of what the Church maintains in that volume, on the subject of valid ordinances and a valid ministry. My object is not to prove that the Church is right, but simply to show what she maintains, in order that it may appear whether the responsibility of certain views complained of in the above mentioned paper rests upon the Church, or only upon some of her clergy.

I first open to the nineteenth article. That says, "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

This is a very general definition of the Church, going no further than to the single point that a body of men, in order to justify any claim to their being the Church, must have among them the preaching of the word, and the Christian sacraments; provided the sacraments be "duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." We are not told how many sacraments there are; what elements, if any, they necessarily include; or at whose hands they are to be received. If then we would know what the Church maintains on either of these points, we must look further into the Prayer-book. I dismiss the first two—the number of the sacraments, and the elements, if any, which they include—as unconnected with the present design, and propose examining the Prayer-book to see if the Church maintains therein any particular ground touching the authority necessary for the administration of the sacraments.

Pursuing, therefore, my inquiries, my attention is next arrested by the twenty-third article:

"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same."

Here we have advanced one step further in arriving at a knowledge of what the Church maintains on this point. There must not only be a preaching of the word, and ministering of the sacraments; but these functions cannot be lawfully taken up by any man at pleasure. He must be lawfully called and sent to execute the same.

But here again the decision is so general as to leave us still much in the dark as to what the Church maintains. A little more light, however, may yet be had from the remainder of this article:

"And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."

Hence we perceive that the Church maintains, not only that men ought, in order to their lawfully ministering in the word and sacraments, look to something more than a mere desire on their part to do so. They must be called and sent to the work. Not only so; but this calling and sending must come from men who have public authority given them in the congregation for that purpose.

The conclusion at which we have thus far arrived, in determining from the Prayer-book what the Church maintains, is, first, that she does not admit the claim of the mystic, who would enter on the duties of the ministry merely from a persuasion that he feels himself moved to do so; for he must be called and sent: and secondly, that she does not admit the claim of the Congregationalist, who regards the calling and sending as coming from the people; for he must be called and sent by *men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.*

But still the question remains unanswered, who are the men thus authorized to impart the ministerial commission?

Immediatedly after the Articles, the Prayer-book contains three solemn offices providing for the due calling and sending, that is, ordaining, of ministers. It is natural to expect, therefore, that here, if any where, she will tell us what she maintains in order to bring our inquiries on this interesting point to a satisfactory termination.

Wishing to divest the subject of all unnecessary appendages, and arrive simply at what the Church maintains, without now waiting to look into her reasons, I go at once to the close of the first paragraph of "the preface" to the Ordination Services. I read there as follows:

"No man shall be accounted or taken to be a lawful bishop, priest, or deacon," that is, a lawful minister, "in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had Episcopal consecration or ordination." Now all persons ordained by the form here referred to have episcopal ordination, of course. But persons ordained by other forms are hereby declared admissible to ministerial functions, provided those forms also included "*episcopal ordination.*" This, then—*episcopal ordination*—is the one point which our Church deems essential in order to a right to discharge clerical functions.

Let us now bring into one point of view what the Church maintains in the parts of the Prayer-book which we have examined and compared.

In order that a body of men may be considered as a part of the Church, there must be among them the preaching of the word, and the ministering of the sacraments.[*] This preaching and ministering can be lawfully done by those only who are lawfully called and sent for the purpose.[†] They are to be judged lawfully called and sent, who are so by men who have public authority given unto them for that purpose.[‡] And the men having such authority are they who give episcopal consecration or ordination;[§] that is, bishops.

The same view, thus drawn from the Prayer-book, may be given in this still more condensed form:

The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments ministered by those who have had episcopal consecration or ordination.

Let the candid reader say whether this is not "what the Church maintains."

But perhaps, like many a worthy person before him, he may espy in three little words enough to satisfy him that the Church maintains this merely "as a wise provision for preserving her own peace and integrity," and not as a matter of Christian principle, involving, in general, the question of *the* valid Christian ministry. Those words are, "*in this Church*," as they appear in the above quotation from the preface to the Ordinal, "No man shall be accounted or taken to be a lawful bishop, priest, or deacon," that is, minister, "*in this Church.*" This has been represented as involving an entire declining, on the part of the Church, to pronounce on the general question of the valid Christian ministry; that is, to establish a test whereby we may say of any man claiming to be a Christian minister, that his claim cannot be admitted; and as merely intended to set forth her own rules for her own regimen, and for preserving her own peace and integrity.

If this view of the case is supposed to do away, or at all to qualify, the charge of the "Exclusiveness of the Episcopal Church," the present writer must respectfully, although very decidedly, express his dissent, *toto cœlo*, from such an inference. The ground taken, in my humble judgment, rivets with tenfold force upon the Church the charge of bigotry, intolerance, and exclusiveness.

Let us look for a moment into this matter.

This language was used by the Church of England, when, to say nothing of those at home who were prejudiced against Episcopacy, large and eminently respectable and influential Protestant communions were formed on the continent of Europe, with the distinguished men of which the English reformers were in the habit of constant friendly intercourse. Now it cannot be doubted, and facts clearly show, that those reformers ardently desired as complete a union as possible with their continental brethren. On both sides there was a strong desire to break down all the barriers not interposed by the convictions of conscience. The clergy among the continental reformers, comprising many of the most learned, pious, and efficient opponents of the Popish system—those, that is, who had been ordained as Protestants—were ordained non-episcopally. This was well known in England. These non-episcopal communions had received, and most kindly entertained, English Protestants during the bloody reign of the Papist persecutor Queen Mary. English Protestant clergy had been gladly received among them, and admitted to the exercise of their functions in their congregations. And yet, after this, the Ordinal of the Church of England determined that none should be received by her as lawful ministers without submitting to her ordination, unless they had previously had, otherwise, *episcopal* ordination. In its actual operation, this proviso embraced, probably exclusively, ordinations in the Roman Church, a Church in opposition to whose errors the English and continental reformers united the force of their piety, talents, and zeal, with the most cordial mutual feeling of good will. At least, whatever exceptions there may have been, this was undoubtedly generally the case.

And now, with every inducement thus moving her to be as little as possible separated from the continental Protestant communions, what said the Church of England about receiving their clergy as lawfully qualified for ministering in the word and sacraments? Not merely that they must accede to her government, subscribe to her articles, and pledge themselves thenceforward to conform to her doctrine and worship. All this would have been indeed "a wise provision for preserving her own peace and integrity," and should therefore have been insisted on by her. And this was sufficient for her receiving a Popish priest. Not so with these non-episcopal reformers. One of them might have been the most learned man of his age, of undoubted piety, of unimpeachable orthodoxy, and eminently successful for years in pastoral or missionary services, under such an ordination as in his conscience he deemed a sufficient warrant for the discharge of all ministerial functions. There might be reasons for his thinking it his duty to connect himself with the Church of England, and enlist in her ranks in the great and good cause, dear to all Protestants, of opposing the unchristian influence of the Church of Rome. What reception is given to him by the Church of England? All the learning, the talents, the piety, the orthodoxy, the zeal, the usefulness, which he may have exhibited, are before her, acknowledged and honored. May he not, then, at once, if he obligates himself to her doctrines and order, be received as a fully accredited minister at her altars? No. He may give the very best evidence of adherence to her doctrines, and the most credible promises of observance of her order. Still, all this is of no avail. He must pass through a ceremony admitting him to the ministry—of what? The Church of England? No. He must have repeated over him these words: "Take thou authority to execute the office of a deacon in"—not *this Church*, but—"the Church of God;" and these—"Receive the Holy Ghost for the office and work of a priest in"—what? not *this Church*, but—"the Church of God." Now, is it possible, Mr. Editor, that "the Church maintains" any thing like the fact of these men being already ministers of the Church of God, by virtue of a non-episcopal ordination? Is it not, on the contrary, clear as words and deeds can make it, that she maintains that they never were ordained to the Christian ministry, and consequently that any form of ordination of which they might previously have been the subjects was *not valid?*

And with regard to our own Church, What was her situation when, in 1792, she solemnly made the before-quoted principles in the preface to the Ordinal, her own, by adopting and setting forth that ordinal? Surrounded by communities of excellent men, organized on non-episcopal principles, whose pulpits, in all parts of the land, were occupied by men of talents, piety, and usefulness, and in numbers ten at least to one of hers; and men too, from whose ranks most valuable accessions had been made to her ministry, and whose good feelings toward herself, it might reasonably be supposed, would be much increased by her severance from connection with the State; what measures did she adopt, in her ever characteristic desire to merge the differences of Christendom in primitive unity, for enabling such of these clergy as might desire it, to come within the pale of her ministry? Did she merely require them to give satisfaction as to soundness in the faith, to adopt her principles of polity, and to pledge themselves to conformity to her doctrines and worship? This would have been a wise and ample provision for preserving her own peace and integrity. And it was all she required of a Romish priest, who might renounce his errors, and wish to minister at her altars. Not so, however, with her neighboring Protestant clergy. They must come to her bishops as laymen. Whatever orders they might have had, and with whatever talents, zeal, piety, usefulness, they might for years have exercised what in their consciences they believed to have been the Christian ministry, all were unavailable to place them in any different position, touching their entrance into her ministry, from her own lay candidates. Both must equally be ordained, equally present themselves for the receiving of authority to execute the office of ministers "in the Church of God." Now if this, Mr. Editor, is not clearly maintaining that their non-episcopal orders were *invalid*, I must frankly confess that to my mind it savors very much of the height of exclusiveness, bigotry, and intolerance. It seems like virtually saying, *Ministers of Christ, you may be. His divine commission may have been long upon you. You may have had many blessed proofs of the success of your ministry. But you must count all these things as naught, or you cannot come within the enclosure of our ministry. You must throw up your commission, and put yourselves in the situation of those who never had authority to execute the ministry in the Church of God, or we receive you not.*

Now, Mr. Editor, does such language, necessarily connected with supposing that the Church maintains ought else than the utter invalidity of non-episcopal orders, argue in her a Christian or a tolerant spirit? Does it not evince an exclusiveness of policy which should make her blush?

Put the case, however, that the Church honestly believes, and therefore maintains, that a man's conviction of duty is not a valid ordination; that the laying on of the hands of the people is not a valid ordination; that the laying on of the hands of presbyters is not a valid ordination; but that the laying on of the hands of the bishop is the only valid ordination—and an entirely new view of the subject is opened. She judges no man because he thinks otherwise, and conscientiously engages in ministerial duty on either of the above grounds. She gives him full credit for his piety, zeal, and efficiency. She bids him God speed in his holy efforts to serve the cause of Christ. She would gladly receive him, on due satisfaction of its not endangering "her own peace and integrity," into her ministry. But here she must go beyond all personal regards, and all mere reference to her own wishes and feelings. She must be satisfied that he has authority to execute the office of a minister *in the Church of* God. The only satisfaction of which her conscientious views of scripture requisition will admit, on this momentous point, is, that he receives *episcopal ordination.* If he will receive this, she gives it to him as to a layman. It is her honest conviction that this is *necessary*, or she certainly would not require it. It is her honest conviction, therefore, that he has never been validly ordained, or she certainly would not profess to the world that her bishop gives him—and therefore, that he had not before—authority to execute the ministry *in the Church of* God.

And now, Mr. Editor, what are we to make of the above cited words, "*in this Church*," contained in the preface to the Ordinal—"No man shall be accounted or taken to be a lawful bishop, priest, or deacon, *in this Church*, except he hath had episcopal consecration or ordination." Do they mean that a minister of Christ, previously such, shall not be received in that capacity in *our* Church, unless he, already a minister, comes as if he was not one, to be made a minister by *our bishop?* O no. Let me not think the Church so bigotted, and so exclusive. They must mean, as the result of the Church's honest conviction of Christian truth, that inasmuch as episcopal ordination is essential to the lawful ministering of the word and sacraments, no man shall, in this Church, that is, among us—by us—be deemed a lawful bishop, priest, or deacon—that is, a lawful minister—a lawful minister of Christ—without episcopal consecration or ordination.

It was my intention, Mr Editor, to have added to this communication some remarks on minor points, suggested by the piece in your paper, headed "Exclusiveness of the Episcopal Church." I fear, however, that I have already intruded myself into a greater space in your columns than ought ordinarily to be allowed to a single correspondent. I will, therefore, for the present, add nothing to the view which I have thought it my duty thus to give of what "the Church maintains" on the subject of VALIDITY.

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[*] Art. XIX.

[†] Art. XXIII.

[‡] Ibid.

[§] Preface to Ordinal.

THE CHURCHMAN.

SATURDAY, AUGUST 15, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

After perusing the communications which we have received on the subject of the Temperance Society, we had resolved to decline their publication, and to give at length our reasons for this course. In attempting this task, however, we have found it difficult to do it fairly without letting one at least of our correspondents speak for himself. "A Friend to Temperance Societies" has been selected here as the most to the purpose. We regret that our decision has been made too late to be acted upon this week. He shall appear in our next.

In publishing the extract to which Temperance refers, we did not pledge ourselves to sustain all its arguments; nor on the other hand do we think it either obligatory on us or expedient to publish a very long article which is meant to be a refutation of them. We hope, therefore, that "Temperance" will take it in good part if we decline his communication. His manuscript is left at the office.

"Temperance" thinks we should "have been content with neutral ground on a subject about which a difference of opinion prevails among the members of the Church, who subscribe to our pages." Our answer is, that we know nothing of our "subscribers," their "opinions" or "differences." Our own opinions, and not those of our readers, are our rule of duty; and our aim is to bring them to our own standard, and not accommodate ourselves to theirs.

THE EXCLUSIVENESS OF THE EPISCOPAL CHURCH.

Under this head, in the Churchman of week before last, we said in effect that the Church of England, or the Protestant Episcopal Church, in affirming the validity of her own ministrations, does not deny the validity of the ministrations of those who are not episcopally ordained. We did not then assert, nor have we ever asserted, that such a denial might not be *inferred* from her Articles and Rubrics, but we expressed the belief that such an *inference* is to be regarded as the *private opinion* of the individuals who make it, and not the *authoritative declaration* of the Church. This assertion, on our part, has called forth the communication of "Validity" which will command the approbation of the reader for the excellence of its temper and the lucidness of its argument, whether he acquiesces in the conclusion or not.

We beg the reader to remember that what *we* have to prove, in order to make good the ground which we have assumed, is not that the conclusion of "Validity" is wrong, but that it is a *private* conclusion, made by himself and such others as agree with him, and not the *authoritative exposition* of the Church. With this premonition we submit the following extract from Bishop Burnet's exposition of the xxiiid Article.

"I come, in the next place, to consider the second part of this Article, which is the definition here given of those that are lawfully called and sent: this is put in very general words, far from that magisterial stiffness in which some have taken upon them to dictate in this matter. The Article does not resolve this into any particular constitution, but leaves the matter open and at large for such accidents as had happened, and such as might still happen. They who drew it had the state of the several Churches before their eyes, that had been differently reformed; and, although their own had been less forced to go out of the beaten path than any other, yet they knew that all things among themselves had not gone according to those rules that ought to be sacred in regular times: necessity has no law, and is a law to itself."

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"Finally, if a company of Christians find the public worship where they live to be so defiled that they cannot with a good conscience join in it, and if they do not know of any place to which they can conveniently go, where they may worship God purely, and in a regular way; if, I say, such a body finding some that have been ordained, though to the lower functions, should submit itself entirely to their conduct, or finding none of those, should, by a common consent, desire some of their own number to minister to them in holy things, and should upon that beginning grow up to a regulated constitution, though we are very sure that this is quite out of all rule, and could not be done without a very great sin, unless the necessity were great and apparent; yet if the necessity is real and not feigned, this is not condemned or annulled by the Article; for when this grows to a constitution, and when it was begun by the consent of a body, who are supposed to have an authority in such an extraordinary case, whatever some hotter spirits have thought of this since that time; *yet we are very sure that not only those who penned the Articles, but the body of this Church, for above half an age after, did, notwithstanding those irregularities, acknowledge the foreign Churches so constituted to be true Churches, as to all the essentials of a Church, though they had been at first irregularly formed, and continued still to be in an imperfect state. And, therefore, the general words in which this part of the Article is framed, seem to have been designed on purpose not to exclude them.*"

Here then we have "Validity" on one side, and on the other a standard expositor of our Articles, whose work is recommended by the House of Bishops to the students of theology, and who was himself the historian of the Reformation. Now, for our own part, we say to both, with all humility, *Non nostrum inter vos tantas componere lites*—It is not for us to settle your differences. We simply appeal to the fact that these opposite views find distinguished advocates, as proof that the Church *does not decide authoritatively for either, but allows to her members the maintenance of both.*

ASSISTANT BISHOPS, AND DIVISION OF DIOCESES.

It is known to our readers that some provision is about to be made for relieving the Bishop of this Diocese of a part of his duties, the Diocese being confessedly too large for the supervision of one man. Of the several plans which have been proposed to this effect, two only, as it appeared to us, have been worthy of much consideration, the one proposing an assistant bishop, the other the division of the diocese. The former plan is encumbered with difficulties, both in theory and practice, involving a violation of unity, and of the first principles of the Constitution of the Church. We are not aware that it has found any advocates; if it has, the conclusive objections urged against it by the writer in the last No. of the Protestant Episcopalian, [see first page,] would lead, we should suppose, to its abandonment. So far as we know there is a general unanimity in the opinion that the only true plan of relief is the division of the Diocese. The general question will be brought up in the next General Convention, and the decision of it will probably have a material influence on the stability of our ecclesiastical institutions. The most important particular questions involved in the general one are—1. Whether the State Conventions may act independently in the premises, and make the division for themselves, or act under the direction and legislation of the General Convention? 2. And secondly, whether the larger dioceses are to be divided on what, if the terms were sufficiently grave, we would call the *centripetal* or the *centrifugal* principle; in other words, whether the division is to be made so as to have *few* bishops or *many;* so as to *prevent* or *facilitate* the division and sub-division of dioceses, and the multiplication of bishops. We have abstained from all discussion of the subject, deeming it much better that such matters should be calmly regulated by those to whom they are intrusted, with as little as possible of the distraction of popular debate. It will hardly be considered a breach of this rule if we add the belief, in reference to the latter topic, that the chief security for the stability and integrity of the Church is to be found in the wisdom and dignity of the House of Bishops, and, consequently, that a multiplication of them, not absolutely demanded by the exigencies of the Church, is to be deprecated. And in reference to the former we will add the wish that the Church may not outstrip the country in the work of *nullification.*

An Essay on Regeneration. By the Right Rev. Henry U. Onderdonk, D. D., Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. Philadelphia: John C. Pechin. 1835. 12mo. pp. 144.

Our own feeble testimony to the excellence of Bishop Onderdonk's treatise has been freely given on former occasions. We regard it as one of the best specimens of inductive theology which our Church has produced; as a satisfactory and ingenious solution of theological perplexities; and as destined, and we trust at no distant day, to be the basis of a uniformity of opinion throughout the Church. It scatters to the winds the accumulated mists of polemical controvertists, detects the origin of their fallacies and the causes of their confusion, reclaims both parties from the extreme to which a partial and imperfect theory necessarily led them, and shows them ground on which they may both repose in harmony, retaining all that is essential in their respective theories, and discarding only the adventitious errors which each party has blindly superinduced in order to avoid the rocks on which the opponent was shipwrecked. To the Arminian High Churchman Bishop Onderdonk's treatise *ought* to be satisfactory, because it has cut the ligament which has hitherto tied his system to Popery; to the Calvinistic Low Churchman it ought also to be satisfactory, inasmuch as it brings out the doctrine of moral regeneration in bold relief, and leaves the reader as free to solve it on the Calvinistic hypothesis as the author is to solve it on the Arminian hypothesis. If the former rejects the theory of the two regenerations on account of the distinct admission of moral regeneration, he is inevitably compelled to regard the Gospel as nothing more than a *superinduction on the natural heart;* differing from Judaism, or even from a rational Theism, only in its conveying an enlargement of privileges, but leaving the heart in its *natural* state, unregenerated. If the latter rejects the theory on account of its distinct recognition of sacramental regeneration, he is driven to the Independent ground, and compelled either to abjure the tenet of the divine institution of the Church, or change the Church from a substance into a shadow. While by accepting the theory the essentially scriptural features of the rival systems are made to coalesce, and the incentives to mutual aggression are in a great measure abscinded.

That the treatise of Bishop Onderdonk has hitherto failed of effecting the uniformity of opinion which it seems so well fitted to achieve is not surprising. It is the natural fate of every *via media* or conciliatory offer to be treated for awhile with neglect. In the present case it may be that the High Churchman is afraid of Bishop O.'s theory, while the Low Churchman looks with suspicion on its origin. In our judgment such fears and suspicions, if they exist, are utterly groundless. Moreover, men are naturally attached to their accustomed vocabulary, and apt to miss the truth unless they hear it in their own words. In this respect the language of the present treatise is too philosophically correct for the prevailing taste of the age. A Low Churchman, for instance, is repelled by the term *moral* regeneration, and slow to believe that it not only expresses the sum and substance of what he means by *spiritual* regeneration, but is, in fact, only a more correct designation of the same thing: the word *spiritual* being equally applicable to the *outward* or *ecclesiastical* gifts of the Holy Spirit as to his inward operations on the mind. Other instances might be given of the same kind. Another reason of the tardy operation of the book on the public mind is, that it has not been well adapted for popular reading. If the common sense of the intelligent laity of our Church and of our younger students in theology, as yet unbiassed by any theory, once grasps the leading idea of Bishop O.'s treatise, they will never surrender it. The barriers to the popular effect of the book are, we are happy to see, in part done away in the present edition. In the first place, the work is broken into chapters, by which means its general appearance is rendered more attractive, and the mind of the reader is furnished with resting-places, and enabled to seize and retain more easily the important features of the subject: and, in the second place, the work is more expanded than before with discursive argument and practical reflections. All these obstacles, we believe, will gradually disappear, and the merits of the work will be ultimately acknowledged. Meantime we recommend it very earnestly to the more inquiring and intelligent class of our readers, assuring them that in no work within the compass of our limited reading, can they find a more condensed and satisfactory exposition of scriptural truth on the important subject which it undertakes to explain.

We are requested to announce to our readers the publication of The Churchman's Almanac, for 1836—and to say that the Agent of "The Press" will be happy to receive orders from the trade, and others who may be disposed to extend the circulation of this truly valuable, and remarkably cheap publication. No Churchman should be without one. The large fund of information it contains makes its possession peculiarly desirable.

SUNDAY SCHOOL BOOKS.

Four new and interesting volumes have been published by the Sunday School Union of our Church. Their titles are as follows:

Emblems for the Young, from Scripture, Nature, and Art. By the late Rev. Cornelius Neale, M. A. formerly Fellow of St. John's College, Cambridge. With alterations, adapting it to the use of the General Protestant Episcopal Sunday School Union. 18mo. 115 pp.

The Village; containing an Account of some of the Young People in it. With alterations, adapting it to the use of the General Protestant Episcopal Sunday School Union. 18mo. 84 pp.

The Runaway; or, I would be a Sailor. A Narrative. With alterations, adapting it to the use of the General Protestant Episcopal Sunday School Union. 18mo. 72 pp.

Alan Gilbert's Last Birth-day. By the Author of "My Grandfather Gregory;" "Twelve Moral Maxims;" "The Boy's Week-day Book," &c. With alterations and additions, adapting it to the use of the General Protestant Episcopal Sunday School Union. 18mo. pp. 116.

These will be found a valuable accession to Sunday School Libraries.

WASHINGTON COLLEGE.

We stated in our last that a committee had been appointed to attend the public Examination of Washington College. The following is their report:

The Examining Committee of Washington College, Hartford, in discharging the duty committed to them by the Convention of the Diocese of Connecticut, and by the Trustees of the College, have not been satisfied with a formal attendance on the public examinations of the College, but, with the sanction and encouragement of the President, have endeavored to obtain such information as would enable them to place the institution before the public in a fair light.

They have directed their inquiries to the discipline of the institution, and the proficiency of the students; and it is their aim in conclusion to give a brief and plain statement of the results.

I. With respect to the discipline, the Committee were happy to observe the parental character of the government of the College. They were struck especially by the cordial unanimity that prevails between the professors and the students. The manners of the students toward their superiors in office were frank, manly and respectful: and though the Committee feel that there would be a want of delicacy in expressing an opinion in reference to the professors, yet they would fail in justice to the students were they not to add that the deportment of the latter evinced a ruling desire to reciprocate the good feelings of the former; and that the temper and manners of the students were such as were evidently inspired by a conduct on the part of the professors, at once firm and conciliatory, dignified and decisive, without being in any way harsh or repulsive.

From further inquiries which they instituted, the Committee are perfectly satisfied that the discipline of the College is as effective as college discipline can be in preventing the introduction of dissipation among the students. They have received explicit assurances that nothing of the kind at present exists, and that no pupil, whose character could be impeached in this respect, would be permitted to remain in the institution. On this subject they forbear to go into details, and they will only add that the vigilant supervision of the President, and the solicitude with which he is seconded by the professors, are, to the minds of the Committee, a sufficient pledge that the general purity of the inmates of the institution will be such as to sustain the religious character which it has assumed.

The Committee hope that it will be deemed neither too minute or irrelevant, if they add that an inspection of the college buildings gave an additional and gratifying evidence of a pervading spirit of neatness and propriety. They consider this point is not without importance in indicating the actual state of discipline; and they are happy in being able to say that they saw nothing to weaken, but much to strengthen, the conviction that the institution is placed under a wholesome and effective regimen.

II. The effects of the discipline of the College were obvious in the proficiency of the students. Their performances were, for the most part, distinguished by a promptness and freedom of expression, and an evidence of a familiar acquaintance with the subjects of instruction, which could only have been induced by those habits of studious application, which nothing but an efficient discipline can form and secure. In the Classical Department the examination comprised several books of the Iliad and the Odyssey of Homer, the entire second volume of the Collectanea Majora, (with the exception of the extracts from Puridan,) the Anabasis of Xenophon, five books of Livy, the satires of Juvenal, and the odes, epistles and satires of Horace. In this course of study, more extensive, it is believed, than is usual in most of our colleges, the students were examined indiscriminately, on any part, at the opening of the book. In Mathematics and Natural Philosophy the course of study was equally liberal, the higher branches of Geometry, Algebra and the Conic Sections, Mechanics and Dynamics, being successively brought under review. Here again the Committee would be unable to express their opinion of the performances of the students, or the character of the examinations, without adverting to the evidences which they witnessed of the skill and ability of the professors. It was evident from the examination that the course of instruction in the Classical Department had been directed with a view to train the student to ease and fluency in the perusal of his author, to inure his mind to the exercise of rigid criticism, and to cultivate a taste for the refinements of philology: while in the Mathematical and Philosophical course it had evidently been the aim of the professor to render acquirements, valuable in themselves, subsidiary to the more important end of forming the mind to habits of rigid analysis and patient investigation. Indeed, it is evidently the great aim of the instructers not so much to impress upon the memory of the young gentlemen under their tuition a mere series of mathematical truths, and of classical and literary words and phrases, as to discipline their intellectual and moral powers, and thus qualify them to take a successful part in the concerns of active life; to become able and judicious, practical, efficient, and, in a word, useful members of society. It is, in other words, the leading object of the President, professors and tutors to establish intellectual principles, and to form habits of correct thought and sound reasoning; so that every student who may be fairly brought under the wholesome influence of their full course, will not fail, before his graduation, *to think well, to write well, and to speak well.*

The Committee are prepared to state further that there is throughout the studies and operations of the College a pervading spirit of religious propriety and seriousness, which, while on the one hand it has never run into extravagance, has on the other hand proved to be the guardian of the moral habits of the institution, fostering the most precious sentiments of holiness unto the LORD. During the last eight years a very large proportion of the members of the College have been communicants in good standing, and more than one-third of the whole number of its graduates, as appears from a printed catalogue, have actually become clergymen, or are candidates for Holy Orders at the present time.

To all parents who desire to have their sons not only well trained, as regards their intellectual powers, but brought up in the nurture and admonition of the LORD, and to all the members of the Protestant Episcopal Church more especially, this institution offers numerous and powerful considerations to induce them to foster it by every demonstration of their confidence that can be afforded. If sustained as it should be by Episcopalians it must become more and more an important nursery of our Church, sending forth, year after year, accomplished clergymen and laymen, with well-regulated, well-stored minds and exemplary characters, such as should at all times be found the defenders and representatives of her sound doctrines and salutary discipline, illustrating in their lives and conversation the holy influence of their primitive and apostolic faith.

AMBROSE S. TODD,
ENOCH HUNTINGTON,
S. B. PADDOCK,
EBENEZER JACKSON,
J. ANDREWS, M. D.,
Committee on behalf of the Convention of the Diocese.
J. F. SCHROEDER,
S. SEABURY,
Committee appointed by the Faculty of the College.

SUNDAY SCHOOL REPORTS.

GREENWICH-LANE SCHOOL.

OUR library is small, the whole number of books not exceeding two hundred volumes, and most of those quite small; the deficiency is attributable to a lack of funds. We distribute them indiscriminately to all who are able to read. We adopt this course, deeming it preferable to *that* system, by which the books are given or withheld according to the merit or demerit of the scholar—believing, that it is not beneficial and salutary to present other than the last great reward, as an incitement to diligence, or to procure correctness of deportment in the child. The *result*, so far as may be judged, is quite satisfactory; the books are universally sought with avidity, they are perused with interest, and are effecting all that could be reasonably expected.

Our system of visiting is a thorough one; the whole section intended to be embraced by our school, is subdivided into as many portions as we have teachers to occupy; these being respectively allotted to each teacher, it becomes his duty to visit it punctually and thoroughly, *once in each month*, supplying the destitute with the Bible, and to those willing to receive them, distributing Prayer Books and Tracts; and seeking and gathering into the school the stray lambs of the flock. The results of each visitation it is his duty to report at the monthly meeting. We have also a general visiter for the whole school, whose duty it is to visit absentees on Sunday: much benefit has been experienced from this arrangement.

Our system of instruction is very simple. The *morning lesson*, a short portion of the Church Catechism, as set forth in the Prayer-Book; and the *afternoon lesson*, ten or twelve verses of the Gospel of St. Matthew, which the children learn in regular course, proceeding from chapter to chapter. Where teachers competent to the task can be engaged, this simple plan is better for the pupil, and preferable in every respect to all the complicated systems that ever were devised.

We hold *Teachers' Meetings* monthly. The Superintendent generally presides; they are opened and closed with the form of devotion set forth for that purpose by the Bishop of the Diocese. The *object* is to hear the *class* and *district* reports of the teachers, (which are always written,) and to transact such other business as the interests of the school may demand. These meetings are found to be highly useful; they are the *main spring* of a Sunday school; and it is believed that any, even the best school, will languish and die, where they are altogether wanting, or but negligently attended.

Of interesting facts, having a bearing upon Sunday school instruction, there are none present to my mind, the detail of which would be particularly striking; but of the general effect of religious instruction upon the 200 young immortals under our charge,—effects which even the most casual observer could not fail to remark—I could say much. The majority of these children had never been in a Sunday school before they were brought to ours. A more rude and unmanageable body cannot well be conceived of, than our school presented for some months after its organization; but little more than fifteen months have elapsed, and it may be said, without boasting, that there is not a more quiet and attentive school to be found, than *that* which was composed of such rough materials, and which often suggested serious doubts to those toiling for their renovation, whether their labor would not be all in vain.

From the success with which our efforts have been crowned, we have taken courage. Our own heart is so strengthened, that we are emboldened "to speak a word to the weary;" we would exhort them not to "faint in this labor of love." Our confidence and persuasion of the almost immediate benefit and certain success of Sunday school instruction, is so strong, that we hesitate not to declare our decided conviction, that in any case, where a minister of the Gospel has such a number in his Sunday school as will equal his adult congregation, the prospect of seeing fruit resulting from his labors, will be as ten to one in favor of those exertions and prayers given for the lambs of his flock. This opinion is not singular; and reasons are not wanting, based upon the constitution of our nature, and experience, to prove the justness and soundness of such a conclusion. The worth of Sunday schools, as a mean for the conversion of a sinful world, has not begun to be felt in the Church. Would that her members were fully alive to this momentous subject! Sunday schools, I repeat it, are the hope of the Church; the truths there imbibed,—the principles there deeply rooted,—form a basis in the young minds of the pupils, upon which a fabric will be reared, which the assaults of the world and Satan cannot shake. Would we bring the multitudes back to the paths of truth and safety, who are now wending their dubious way through the by-paths of heresy and schism, we must provide Sunday schools for their offspring, and thus we shall secure a large portion of the rising generation. If we would have Churchmen grounded and settled in our most holy faith,—if we would have them able, "to give to every one that asketh, a reason for the hope that is in them,"—the Sunday school is the place, and the *only place* were it can be effected in any good degree. It shames me to see the ignorance of the mass of our people, upon the faith and doctrines of the Church. As for any comprehensive and lucid idea of them, they have it not. As well might you ask them to explain the subtle mysteries of the Vedas or Shaster of the Brahmins, or the Alcoran of Mahomet, as to ask them for a plain statement of the principles and doctrines of the Church, with any reasonable hope of obtaining an intelligible answer. Certain I am, that the children of our Sunday schools have much more correct notions upon these subjects, and are able to explain them more clearly, than the older members of our communion.

ST. PAUL'S, BROOKLYN.

THE school is arranged into classes, graded according to attainments. The higher classes read from the Scriptures, the junior from books presented by the Union. The Catechism taught, and examinations upon it periodically made, alternately with Scripture lessons, on which the whole school is questioned. In connection with these exercises, the Rector most commonly occupies a short time in the afternoon with some familiar illustration of the sacred volume. Commenced with the first chapter of Genesis, and so pursuing consecutively the recorded events of holy Scripture: every lecture is begun with an examination and a recapitulation of the one previously given. The school has recently undergone a thorough supervision and reclassification, which promises the happiest results.

The Female Charitable Society of the Protestant Episcopal Free Church, Brooklyn, has assisted *seventy-four* pupils to such articles of clothing as would enable them to attend the Sunday school attached to the said church. They have made and distributed one hundred and eighty-nine garments since its organization, Jan. 2d, 1834.

To this truly vigilant and charitable society do we owe the great increase of our school during the inclement months of the past winter.

PROTESTANT EPISCOPAL PULPIT.

NOTICE.—The office of this periodical was destroyed by the conflagration on Wednesday morning. It is now at No. 131 Clinton-Hall, Nassau-street.

INTELLIGENCE.

THE Rev. Marcus A. Perry, late a Presbyter of the Diocese of South-Carolina, having removed to this Diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence.

The Rev. Richard C. Shimeal has resigned the Rectorship of St. John's Church, Canandaigua, Ontario county, and accepted that of Christ Church, Binghamton, Broome county.

Missionary Appointments.—The following Missionaries have been appointed under the authority of the Education and Missionary Society of this Diocese:—

The Rev. Burton H. Hickox, Watertown, Jefferson county.

The Rev. Hiram Jelliff, Lithgow, Dutchess county.

The Rev. John Dowdney, jun., Kingston, Ulster county.*

The Rev. Seth S. Rogers, Guilford, Chenango county.

The Rev. John Grigg, Syracuse, Onondaga county.

The Rev. James Sunderland, West Charlton, Saratoga county, and Florida, Montgomery county.

The Rev. John V. Van Ingen, Deacon, Greene, Chenango county.

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* This place has been constituted by the Missionary Board a distinct station, it having formerly been connected with Ulster, in the same county, which has become independent on missionary aid.

The Rev. Dr. Potter, of Union College, Schenectady, has been requested by the Directors of the General Domestic and Foreign Missionary Society to visit the churches of Massachusetts, and preach on the subject of missions. Dr. P. is now in Boston and its vicinity, engaged in the labors of this agency. On Monday evening of the present week, a meeting of the Episcopalians of Boston was held in Amory Hall, at which addresses were delivered by Rev. Mr. Cartwright, of Upper Canada, Rev. Dr. Potter, Rev. J. C. Richmond, and Rev. Dr. Wainwright. Much interest in the missionary cause was awakened; and we hope the exercises of the occasion will tell favorably on the state of the Society's treasury at its approaching triennial meeting. Dr. P. gave a view of the past history of our General Missionary Society, and alluded to the probability that a reorganization of its executive department will be at least recommended at the meeting referred to. For ourselves, we feel assured that nothing is wanting but such a modification of the Society as this agent would recommend, to secure for it, within our own diocese, energetic and universal support. We freely confess that much of the interest which is now felt among us is *prospective*. It springs from a hope, which we cannot but indulge, that the coming session of the General Convention will not be suffered to pass by without giving to our great central instrumentality in the cause of missions a form and character, which will challenge and secure for it the undivided confidence and support of every Churchman in the Union.—*Christian Witness.*

On Sunday evening last, the Episcopal City-Mission Society of Boston held its quarterly meeting in the Hall of the Mission, 46 Washington-street. The sermon on the occasion was delivered by Rev. Mr. Croswell, of Christ Church, and a collection taken amounting to about $100, in aid of the objects of the Society.—*Ibid.*

A CHURCH IN THE "FAR WEST."

> The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. Isaiah xxxv. 1.

As the eye of philanthropy gazes in astonishment upon the magically-changing aspect of our wide and beautiful valley, and is delighted at the rapid advances of the car of civilization, which glides over its features—converting the wilderness into a garden,—like sun-shine chasing shadows along the bosom of the great deep—it is possible that a cloud of *doubt* may at times o'ercast the scenery—whether this valley will really *become happier* from the change which we are so wont to admire; and a tear of pity may fill the eye as she beholds the simple Aborigines driven far from the loved objects of their early and fond remembrance. She knows that the *garden's* produce is often inferior to that of the *desert*; that the first awkward efforts of art, will be but to mutilate those of nature, and well may her sighs mingle with those of the "spirit of the deep forest," as she looks on the ruthless inroads of the firebrand and the axe.

There are, however, some portions of the path traced by the wheels of civilization, which may be viewed with a pleasure unclouded by doubts, or tears, or signs,—those portions we mean, where *religion* was an occupant of the car. 'Tis true the Indian may thence retire, but he is followed by the Gospel of peace. The triumph *there* over nature, is not of art, but of grace. The simplicity of the savage *there*, is not the dupe of the white man's cunning, but the happy conquest of the high, the unsearchable "wisdom of GOD." The "mountains and the hills break forth into singing" *there*; the "trees of the field all clap their hands" in triumphant echo to each stroke of the thundering axe, and the wood-spirit rejoices as she beholds her proud oaks totter, for she knows they are to become pillars in the temple of JEHOVAH!

We were led into the train of thought that suggested the above, when about to write a notice that the Episcopal church edifice, now on the eve of completion in our village, would, on Sunday the second of August, be opened (the first time) for the celebration of Divine service.

Among the many pleasing objects that strike the eye of a visiter to this neighborhood, the building we have mentioned is by far the most attractive, and the one on which his gaze may rest with the most unmingled satisfaction. Passing over the higher reasons for the pleasure of the beholder, we would observe of our church, that in the simple, yet elegant grace of its external proportions, the commodious and tasteful arrangement of every thing within, and the picturesque and conspicuously situated ground of its location, it stands confessedly without a rival in the Territory of Michigan,—a noble, and we trust, not useless monument of the enterprise and zeal of Western Episcopalians, and of the beneficence of many residing at the East.—*Tecumseh Democrat.*

GREECE—EXTRACTS FROM MISSIONARY LETTERS.

Athens, June 10th, 1835.

* * * IT is high time the reinforcement came out—the opening of Divine providence for extending the objects of this mission are truly wonderful. The cry is from every quarter, "Come and help us!" Letters pour in from all parts of Greece, within and without the kingdom, begging me to come and establish schools, to give them books or send them teachers. People are flocking to our house and to our school at all times of the day for Scriptures, tracts, or other books. Scholars are added to our missionary schools until now there is no more room for them. The beneficiaries of the Government to the Normal school of teachers are arriving from the various districts, while applications of most touching interest are *daily* made to us to take under our care others on our own account. What shall we do? I see my poor wife sinking under the load, although as cheerful and as happy as in the days of her infancy. It is perfectly true as she has written to you, we have no time for recreation of any kind. The King's taking on himself the government, gave us a holiday of several days, and I fully purposed taking her to Eubœa. The holidays are over, and she has not stirred out of the town, and scarcely out of the house—every day brought its indispensable duties. Yesterday and to-day two girls from distant parts have been added to our flock. Yet we are greatly cheered at the prospect of soon seeing our coadjutors. I do sincerely hope they will not delay their departure longer than September, so as to arrive here in November. The King continues to this moment his confidence in us, and so does every member of the Government. The new Grand Chancellor, Count D'Armansperg, has always been our friend The cabinet is not yet formed, nor are there any changes in the administration. Since the famous first of June, all things remain as they did. At present every thing is tranquil, and I really believe the people are so pleased to find their condition so much better than it was two years ago, that they will not be disposed to be troublesome for some time to come. The King is actually beloved by all classes. He has made himself so by his truly amiable manners and excellent character; kind and condescending to the poor, whose wants he relieves to a very great extent, and modest to those who are his superiors in age and experience.

From another letter.

Athens, June 8th.

* * Your last letter made us happy. I cannot tell you, dear ——, *how much we have been cast down*. The schools have grown to a size and acquired an importance which requires for their *superintendence alone* more strength than those who have labored to rear them possess. Our *domestic establishment* is of great interest, (it includes those instructed for teachers.) The beneficiaries of the government are arriving—two more this day, one from Missolonghi and one from Zea. Our number now rearing for teachers is *nineteen*. The King wishes the number for account of government doubled. This cannot be done this year. Applications in the most affecting language are continually made from all parts for forming schools, for the Scriptures, for books to enlighten the young, and we give according to our ability. But much more could be done if we had time to converse with the applicants, to make our principles known to them, and give them advice and instruction, which they could carry to distant places. In time we could visit them, read and expound the Gospel, and enforce the instruction in the books we distribute. But there is no time for us to extend the work in this way, except in thought. When the fatiguing occupations of the day are over, we rest and ruminate on what could be done if those were here who could hold up our hands, which now hang feebly down. Our labor ought not to be confined to schools: though these will, I believe, be found the most effectual as well as extensive means for introducing spiritual light among this people. The way is opening for the introduction of conversation on spiritual subjects among the educated and intelligent portion of the inhabitants. We are continually meeting with those of a sober and serious turn of mind, who listen attentively to, if they do not as yet gladly receive, the plain truths of the Gospel. Mr. H. looks gladly and anxiously at the prospect of having a companion in his labors, when he can devote himself more to going about preaching the word with prayer. I have to abandon my intention of going on a short journey to recruit. It is not possible to leave my charge. In the course of the coming year I hope to see the missionary gentlemen preaching from place to place, and while they go on the circuit the ladies will take care of affairs at home. You see I will be devising plans of work for others, *although I cannot do any more myself.*

Promotion of Christian Knowledge.—A private letter recently received from the Secretary of the London Society for Promoting Christian Knowledge, with whom it has been our happiness to enjoy an interesting correspondence for some years, gives us among other things the following interesting particulars, which we cannot deny ourselves the pleasure of presenting to our readers in the language of the writer. After many kind remarks and assurances of a personal nature, this amiable, though hitherto unseen friend proceeds:

"It will no doubt be gratifying to you to learn that the venerable Society with which I have the honor of being officially connected, still continues to flourish. The proceedings of the Society are becoming daily more and more interesting in their nature; and the benefits of it are now liberally dispensed in every part of the British empire. I cannot deny myself the pleasure of mentioning in particular two or three grants recently made by the Society, for advancing the interests of humanity and religion. You are aware that slavery has been abolished in the British West Indian colonies. As soon as this great event had taken place, the Society voted the sum of 10,000*l*. sterling [nearly $45,000] in aid of a fund to be raised by contributions from institutions in connexion with the Church of England, and from benevolent individuals, toward promoting the religious instruction of the emancipated negroes. The Societies for the 'Propagation of the Gospel,' and for the 'Conversion of Negroes,' have also contributed to the funds 5000*l*. each; and the Committee 1000*l*. It is expected that the fund will ultimately amount to 40,000*l*., [nearly $180,000,] the whole of which will be applied to the building of churches, the erection of school-houses, the maintenance of schoolmasters, &c., in the West Indian colonies. The Society, moreover, granted to the Bishops of Jamaica and Barbadoes a supply of Prayer Books to the amount of 1000*l*. for immediate distribution among the emancipated negroes, and intimated to their lordships that applications from them for further supplies would be favorably received when due inquiries had been made into the wants of the colonies under their respective jurisdictions. The Society has recently granted the sum of 3000*l*. to the Archdeacon of New South Wales, toward the erection of churches and schools in Australia; and has presented a memorial to his Majesty's government, (through the Archbishop of Canterbury,) setting forth the duty incumbent on government to pay immediate attention to the wants of that colony."

Acts of such munificence will speak for themselves; and to the candid and enlightened Christian, while they hold out an example worthy of all imitation, they will show the Church of England in a noble point of view. Amidst her present fears and anxieties, in a day when disruptions threaten her peace, and a misnamed and frenzied reform, more to be dreaded than the rootings of the wild boar of the woods, would tear her in pieces, she is offering to do that for the rescue of our race from the thraldom of sin, error and wretchedness which no other division of the Christian family has power to effect. Who that has a real love for the progress of Christian truth and virtue will not tremble as he gazes upon the mad exploits and exertions of those who would, for the sake of destroying the finest fabric of the Reformation, be content to be crushed and buried in the mighty ruins.

(*Auburn*) *Gospel Messenger.*

Church Missionary Society.—The thirty-fifth anniversary of this institution was held in the great room, Exeter Hall, on the 5th instant; the Right Hon. the Earl of Chichester, president, in the chair. It was the largest meeting of this Society ever held, many persons being obliged to go away who could not get in. There were present, besides a very large assemblage of clergy from all parts of the kingdom, the Marquis of Cholmondeley, the Earl of Galloway, Lord Mountsandford, the Right Revs. the Lord Bishops of Lichfield and Coventry, and Chester, Archdeacon Corrie, Bishop (elect) of Madras, the Right Rev. Dr. M'Ilvaine, Bishop of Ohio, United States, Dr. Tholuck, Theological Professor at the University of Halle, T. F. Buxton, Esq., M. P., Sir A. Agnew, Bart., M. P., John Hardy, Esq., M. P., Robert Williams, jun., Esq., M. P., Captain Alsager, M. P., and W. Feilden, Esq., M. P. The Earl of Chichester, the Bishop of Chester, Mr. T. F. Buxton, M. P., the Bishop of Ohio, the Earl of Galloway, the venerable Archdeacon Corrie, (Bishop elect of Madras,) the Marquis of Cholmondeley, the Rev. W. Yates, Missionary from New-Zealand, Captain Alsager, M. P., and the Rev. Hugh Stowell, addressed the meeting at great length, and proposed and seconded the various resolutions, which were carried unanimously.

The Report stated that the Right Hon. the Earl of Chichester had been appointed president of the Society. It was also stated, that the entire income of the year amounted to 69,582*l*. 4*s*. 8*d*. This sum includes 11,766*l*. 11*s*. 9*d*., the legacy of the late Horatio Cock, Esq., of Colchester. The receipts through associations were 6,897*l*. 6*s*. 5*d*. more than those of last year. The expenditure of the year was 55,638*l*. 16*s*. 5*d*. An enlargement of the Society's operations in the West Indies and China is contemplated. The institution at Islington was reported to be in a sound and thriving state, and to contain twenty-five students. Thirty-one new associations have been formed during the past year. The number of missionaries sent out in the year was four in holy orders, and five catechists and artisans. In the West African mission there are 474 communicants, and 3100 attendants on public worship. In the year 30,081 copies of different publications have been issued from the Malta press. The school labors of the Rev. F. Mildner, of Syra, were proceeding satisfactorily. At Smyrna there are upward of 500 children in the schools. In Egypt the missionaries were prosecuting their labors with diligence in the midst of many difficulties. The Rev. J. Gobat and his fellow-laborers reached Massorah in Abyssinia on the 20th of December. In the several missions of the Society in India and Ceylon, a steady progress was reported.

British Magazine.

The Church of Scotland's Mission to India.—The Rev. Mr. Duff, one of the General Assembly's missionaries, who lately arrived from India, is at present in London, and has been explaining with great eloquence and power to the Scotch congregations here, the plans which have been adopted by himself and his fellow-laborers for destroying the immense mass of Hindoo superstition and idolatry, and establishing in its stead the kingdom of JESUS CHRIST, and the striking success which has already attended their labors. So deeply convinced have these congregations been, by Mr. Duff's very interesting details and spirit-stirring appeals, of the vast importance of this mission, and its peculiar claims upon them as connected with the Scottish Establishment, that all of them have either formed already, or resolved to form, congregational associations for the purpose of diffusing information respecting the Assembly's plan, and raising funds for its support. One lady has been so completely aroused to the vast importance of still more extended and efficient efforts in India, that she has offered most generously to raise by her own exertions no less than 500*l*. in aid of the mission. Another has sent already 25*l*., and twenty ladies in the congregation of Dr. Brown, Swallow-street, have agreed to raise 5*l*. each, besides their subscription to the congregational association; and in all the churches collections have been made for the same object, amounting to a considerable sum. We are happy to learn that Mr. Duff is engaged to speak at the public meeting of the Church Missionary Society. We see no reason why there should be any jealousy between the two Established Churches, especially when both are laboring to extend the knowledge of the salvation of the Gospel; and we are sure that Mr. Duff will make statements sufficient to rouse the slumbering zeal of all the Christians of Britain, and to prove that India at this moment possesses extraordinary claims upon the immediate and large contributions and exertions of all who love our Lord JESUS CHRIST, and desire to see his kingdom established upon the ruins of the monstrous and soul-destroying idolatries of nearly one hundred millions of our fellow-subjects.—*London Record.*

East Indies.—Letters from a friend, travelling in the East Indies, under date *Calcutta, Feb.* 19, inform us that the excellent Dr. Wilson, Lord Bishop of Calcutta, is now actively engaged in the visitation of his extensive diocese. He was at that date on the Peninsula. It is not perhaps generally known that the Diocese of Calcutta stretches from Delhi to Cape Comorin, and from the Indus to the mouth of the Ganges—comprising no less than twenty degrees of latitude, and ten degrees of longitude, an extent of country very far exceeding the whole of the British empire in Europe. The population within this vast diocese is estimated at nearly *one hundred millions!* When it is considered that the soil of Hindostan is already consecrated by the dust of three English Bishops—we had almost said three English Martyrs—and when we remember the extent, the variety and the appalling nature of the duties and responsibilities necessarily attendant on that Episcopate, well may we say '*Who is sufficient for these things?*' It has pleased the Head of the Church, in his wise providence, to place in that See an individual every way competent, as well from high character and attainments, as from ardent piety and zeal, to labor successfully in that important portion of the vineyard. We cannot refrain from expressing our sincere prayer, that the LORD would bless abundantly his labors of love, and spare him many years to adorn one of the brightest mitres of the Church of CHRIST.

Our friend also writes us of a pleasant drive to Barrackpore, 'in an English coach, over a smooth road bordered by the shady tamarind, cocoa, and other native trees. There are two companies of infantry quartered here, which give the place a lively appearance, and the Bungalows of the officers contrast finely with the foliage.' After a visit to the government house, which he says 'is not so elegant as some of our main country seats, we crossed the river to the missionary station at Serampore, where remains the shadow of the great Danish factory. Serampore is a neat, quiet, airy little village on the very brink of the river, and one with which I was exceedingly pleased. We went to the missionary college and found a little fellow to show us the lions. The college building is splendid and its situation fine, but I am sorry to see *so many indications of decay and neglect in its interior.* Dr. Marshman is the head of this establishment, and I am told the buildings and grounds are his private property.' (Probably holden *in trust* for the mission.) 'Lord William Bentinck, the Governor General of India, is about to leave here for England on account of his health.'—*The Missionary.*

EFFECTS OF INTEMPERANCE.

IN proof that it leads men to commit crimes, we need only to advert to the fact, that more than four-fifths of those who commit them have been in the habit of acting under its influence. In the State of New-York, there were, in 1833, 9849 prisoners in jail. Nearly the whole of them drank habitually, and a great majority of them, occasionally, to intoxication. J. O. Cole, Esq. Police Justice of Albany, states that 2500 persons came under his cognizance in a year, and that 96 in 100 of their offences were occasioned by intemperance. Sabbath breakers, gamblers, thieves, highway robbers, and murderers, are, with very few exceptions, in habits of intemperance. It is the grand instigator and chosen companion of vice in every form; and is thus, by its fruits, proved to be a mighty agent in working out human perdition.

A young man in Ireland committed a murder in March, 1833. He was tried and found guilty. "Yes, my lord," said he, "I am guilty;" and pointing to his mother, more than 80 years old, he said, "she was the cause of it." She had agreed beforehand for the price of the blood of the man who was to be murdered by her son. She watched for him, and when she saw him coming, she handed her son the pistol. He shrunk back, saying, "How can I murder the poor gentleman!" His mother handed him the whisky bottle, which she had got for the occasion, and said, "Take that." He took it, shot the man, and was hanged.

Efforts to promote temperance have been crowned with the most signal success. In the United States, it is supposed that 2,000,000 persons have already ceased to use it. More than 8000 temperance societies have been formed, supposed to embrace more than 1,500,000 members. Of these, 23 are state societies. More than 4000 distilleries have been stopped, and more than 8000 merchants have ceased to sell the poison. More than 1200 vessels sail from our ports, in which it is not used. More than 12,000 drunkards have become temperate. It is believed that more than 50,000 persons have ceased to use any intoxicating drink; and experience proves that abstinence from all that can intoxicate, is not only safe, but exceedingly salutary.

In Great Britain, in July, 1834, more than 150,000 persons were members of temperance societies. The report of the American Temperance Society on the immorality of the traffic had been reprinted, and copies distributed to all members of Parliament. It has since, with the other reports, been circulated extensively. A committee of the House of Commons has been in session on this subject for 20 days, obtained answers to more than 4000 questions, and made a report, which, with the evidence on which it is founded, fills nearly 600 8vo. pages, and which has been extensively circulated.

The chairman of that committee, Mr. Buckingham, writes, Jan. 1, 1835, that the cause has advanced more rapidly the last year than in any ten years preceding. The number of societies has nearly doubled, and the number of members has increased still more. Above all, the two extremes of society, the very rich and the very poor, have been brought to think very anxiously on the subject, though until lately it had occupied the attention of the middle class only. In a letter dated March 2, 1835, he gives an account of a temperance celebration in London, on the last Tuesday in February, at which he gave an account of his own labors as a travelling lecturer in favor of temperance, during which he had addressed more than 100,000 individuals.

In Sweden, the cause continues to prosper; and it has begun to excite attention and action in Denmark and Finland. From the latter country, a gentleman writes—"The effects of drinking brandy are *horrible*; and not only with the vulgar, but with people of rank; and not with the hearers only, but even with the priests." Publications have been forwarded to the writer.

From Russia, a gentleman writes, that these publications have been already translated into three languages, the Russ, the Esthonian, and the Finnish; and that they are circulated through that vast empire, and even to the borders of Persia and China. These tracts are known to produce, in many instances, the desired effect.

Intelligence has also been received from Hindostan, from Burmah, from Sumatra, and from Egypt. In this latter country, a set of the society's reports had been presented to the American Consul at Alexandria, and his family has become prominent in the work of reform. He poured out all his stores of ardent spirits, and thus cleared his house of the poison. Publications have been circulated in that city, and in Cairo; especially among the English mechanics, in the Parker's manufactories.

NOTICE.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

THE Triennial Meeting of this Society will be held at Philadelphia during the week of the meeting of the General Convention of the Church.

☞ In addition to those who are members of the Society, by the payment of three dollars or more, all clergymen, and the superintendents of schools auxiliary to the General Union, are also members.

F. H. CUMING, *Secretary of the Society.*

ASSOCIATE ALUMNI

Of the General Theological Seminary of the Protestant Episcopal Church in the United States.

TRIENNIAL MEETING.

THE Triennial Meeting of the Associate Alumni will be held in St. James' Church, in the City of Philadelphia, during the session of the next General Convention. The Association will meet on Thursday, August 20th, at 5 P. M. It is expected that an Essay will be read by the Rev. Mr. Lucas, of Auburn, N. Y.; the substitute is the Rev. Edward Ballard, of Pittsfield, Mass. An address is also expected from one of the Right Rev. Bishops of our Church.

By order,
ROBERT B. VAN KLEECK, *Recording Secr'y.*

NOTICE.

THE next annual Convention of the Diocese of New-York will be held in Trinity Church, in the city of UTICA, on *Thursday, the first day of October next*, at 10 o'clock A. M. By order of the Bishop,

FRANCIS L. HAWKS, *Secretary.*

New-York, August 3, 1835.

In obedience to the directions of the second canon of this Diocese, adopted in 1834, the Secretary calls the attention of the churches to section 4th of said canon, which is in the words following:—

"The appointment of a lay deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the wardens, or by the clerk of the vestry of such church: and no other certificate of the appointment of any lay deputy or deputies to the Convention of this Diocese shall be allowed or received, and no lay delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for wardens and vestrymen of the church which he is appointed to represent."

Calendar.

AUGUST.

16. 9th Sunday after Trinity.
23. 10th Sunday after Trinity.
24. St. Bartholomew.
30. 11th Sunday after Trinity.

ACKNOWLEDGMENTS.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

THE Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of *five dollars*, a donation from a gentleman, by the hands of Mr. Floyd Smith.

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

August 10, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *ten dollars*, a donation from Mr. L——, by the hands of Mr. Floyd Smith.

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

August 12, 1835.

THE subscriber acknowledges the following communication, with its enclosure of *a half eagle*, which has been placed to the credit of the Rt. Rev. Bishop Chase, on the books of the "Press."

FLOYD SMITH,
Agent, &c.

"A descendant of one of the 'fathers' of our Church, who is desirous of having that form of worship she so much loves established in every part of the Union, makes a humble offering, intended to go toward the support of the Sunday school teacher for Illinois, (as referred to in the Churchman a few weeks since.) If that object is not attained, to be applied in such way as funds are most needed to promote the interests of the Church in the West, or the Sunday schools connected therewith."

Aug. 1, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Special Agent to collect funds for the General Protestant Episcopal Sunday School Union, acknowledges the receipt, from St. George's Church, Flushing, of $50 66.

F. H. CUMING,
Sec'ry. Gen. Prot. Epis. S. S. Union.

The Secretary visited this congregation on Sunday last, and, though no previous notice had been given of the application, the above is the result; a collection which, considering the size of the congregation, is as large in proportion as has been received from any congregation. It shows that congregation is much interested in the cause of Sunday schools.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 13th from the following persons, viz.

Wm. M. Morrison, *with remit.* of a note—Wm. Thorne Williams, *with remit.*—Rev S. G. Bragg—Frederick A. Wheeler—Wm. A. Duer, LL. D.—Rev. Corry Chambers—J. W. Driller—Salmon Moses—Bishop Onderdonk, Phila. 2—Rev. Ralph Williston—Rev. John H. Rouse—Rev. T. W. Smith—Rev. John McVickar, D. D.—Postmaster, Saybrook—Belknap & Hammersly—Postmaster, Salem, Mass.—Bishop B. T. Onderdonk—Wm. Marshall & Co.—Rev. N. S. Wheaton, D. D.—Eliza R. Deas, *with remit.*—George Allen.

Received by the Gen. Prot. Episc. S. S. Union.

John H. Stewart—Rev. N. E. Cornwall—*with remit.*—Haynes Lord—R. J Smith—Miss Foote—Rev. J. L. Clark—D. S. Dickinson, *with remit.*—John C. Pechin—S. Blaisdell.

CANONS OF THE GENERAL CONVENTION.

THE Canons of the General Convention, as adopted by that body at its session of 1832, for sale at the Protestant Episcopal Press, 46 Lumber-street.

JUST RECEIVED,

FROM the publishers, a fresh supply of

THE PRIMITIVE CREED Examined and Explained,—

THE PRIMITIVE CHURCH compared with the Protestant Episcopal Church of the present day,—

CHRISTIANITY VINDICATED in seven discourses on the External Evidences of the New Testament, with a concluding Dissertation. By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

Also, THE SPIRIT OF HEBREW POETRY, by J. G. Herder. Translated by James Marsh.

BOOKS OF DEVOTION.

FOR SALE at the Protestant Episcopal Press, 46 Lumber-street, the following books of devotion.

WILBERFORCE'S Family Prayers.

NELSON'S Devotions.

HOBART'S Christian Manual.

BEVERIDGE'S Private Thoughts.

TAYLOR'S Holy Living and Dying.

BLOMFIELD'S Family Prayers.

Bishop GRISWOLD'S Family Prayers, adapted to various occasions of social worship.

Bishop MEAD'S Family Prayers, collected from the sacred Scriptures, the Book of Common Prayer, and the works of Bishop Wilson.

CHRISTIAN OFFICES, for the use of Families and Individuals, compiled from the Liturgy of the Protestant Episcopal Church, and from the Devotional Writings of various Authors: together with selections of passages of Scripture, and a Calendar pointing out a suitable portion of Scripture for the Family Worship of every day of the year. Second edition. Revised and materially improved. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

NEW MANUAL of Private Devotions, in three parts: containing Prayers for Private Persons; Offices,—of Humiliation—for the Sick—for Women—for the Holy Communion, with occasional Prayers. Corrected and enlarged by the Right Rev. L. S. Ives, Bishop of the Diocese of North-Carolina. The third New-York edition. To which is added a Friendly Visit to the House of Mourning, by the Rev. Richard Cecil, M. A., late Minister of St. John's Chapel, Bedford-Row, London.

OFFICES of Family Devotions, from the Liturgy. Arranged by the Right Rev. Bishop Onderdonk, of Pennsylvania.

DEVOTIONS for the Family and Closet, from the Manual of a Country Clergyman.

COTTERAL'S Family Prayers, composed principally in expressions taken from the holy Scriptures, and from the established services of the Church of England.

JAY'S Morning and Evening Exercises for every day in the year.

SACRA PRIVATA: the Private Meditations and Prayers of the Right Rev. Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. Accommodated to general use.

THE CHRISTIAN ALTAR, or Offices of Devotion for the use of Persons receiving the Lord's Supper, together with a Treatise relating to that Sacrament, and Directions for the Communicant's daily walk with GOD. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

THE COMMUNICANT'S COMPANION, containing Prayers and Meditations for use at the Administration of the Holy Communion, with Directions to the Communicant, and the Communion Office, according to the order of the Protestant Episcopal Church in the United States.

A COMPANION FOR THE ALTAR; or Week's Preparation for the Holy Communion: consisting of a short explanation of the Lord's Supper, and Meditations and Prayer proper to be read before and after receiving the Holy Communion, according to the form prescribed by the Protestant Episcopal Church in the United States. By John Henry Hobart, D. D., late Bishop of the Diocese of New-York.

Also, a general assortment of the BOOK OF COMMON PRAYER, of every size, and in a great variety of binding.

FLOYD SMITH, *Agent.*

FEMALE SCHOOL.

MISS CALHOUN will re-open her School on Tuesday, September 1st, at No. 92 Twentieth-street, opposite St. Peter's Church.

August 8—3t.

SELECT SCHOOL.

CORNELIUS H. EDGAR'S *Select Classical and English School*, will re-commence on Monday, August 31st. The number of pupils is limited to *twenty*. Instruction is given in the French Language and in Penmanship by teachers of acknowledged competency.

He refers by permission to Rev. Dr. Mathews, Rev. J. F. Schroeder, and to the following who are among his present patrons: David Banks, Esq., Isaac A. Johnson, Esq., [illegible] E. Benson, Esq., Mr. A. P. Halsey, Mr. Cornelius Baker, Mr. M. B. Edgar.

3t

From the (London) Christian Observer for June.

PROPOSED TERCENTENARY COMMEMORATION OF THE REFORMATION.

'In our last number,' says the Observer, 'we mentioned that the third centenary of the printing of the first entire English Protestant version of the holy Scriptures occurs on the 4th of next October, which will fall on a Sunday; and we suggested the propriety of a special commemoration of that important event, if not in a more marked and formal manner, at least in the discourses from the pulpit on that day. Our continental Protestant brethren have not been unmindful of the centenaries of various important events connected with the Reformation; and we have on several occasions alluded to these religious festivals.' * * *

'The question of a national commemoration, attended with public meetings and rejoicings, may have its difficulties, and we at present only submit this matter for discussion; but the preaching of appropriate sermons on the occasion, in every Protestant pulpit in the land, is a measure to which there can be no objection whatever urged; and we are happy to strengthen our opinion by the following interesting letter, addressed to us by a much esteemed friend, in whose initials our readers will recognise the author of the "Introduction to the Critical Study and Knowledge of the holy Scriptures," and of the tract entitled, "Romanism Contradictory to the Bible," of which ten thousand copies were circulated in Ireland, at a very low price, at the expense of some gentlemen who were deeply interested in the religious and moral welfare of that country.

"I have very recently perused, with the deepest interest, the eloquent address of the Company of Pastors to the Reformed Church at Geneva, on the subject of their third 'Jubilee of the Reformation, August 23, 1835;' and as I have heard frequent inquiries made, 'Why has there *hitherto* been no national acknowledgment of the Reformation in this country?' I now solicit a page or two in your widely-circulated journal: first, to account for the non-commemoration of that great religious blessing in Great Britain and Ireland; and, secondly, to apprize your readers, and I trust, through your journal, every Protestant in the United Kingdom, and also wherever the English language is spoken, that this present year, 1835, is a jubilee of the Reformation with us; and I indulge the humble hope that when your readers have given a candid perusal to this communication, and to the comments with which I trust your powerful pen will enforce it, they will be animated with devout gratitude to celebrate our glorious and blessed Reformation from the doctrinal errors and tyranny of Popery.

1. As to the cause of the non-commemoration of the Reformation in Great Britain and Ireland. This may briefly be referred to the gradual manner in which the Reformation was accomplished. It was the work of many years; so that, in fact, there has hitherto been no definite period or year which could be fixed upon for such commemoration. Our Protestant brethren on the continent are, in this respect, more favored than we have been. Geneva celebrates her third centenary of the Reformation in the present year; France, I believe, next year. The Lutheran churches in Germany (whose ministers statedly preach once a quarter against the soul-destroying dogmas of Popery) have not fewer than three commemorations in each century, viz.—1. In the year 17, Luther's burning the Papal bull for his excommunication, and the publication of his theses, which are regarded as the commencement of the Reformation; 2. In the year 30, the publication of the admirably written Confession of Augsburgh; and, in the year 34, the publication of the entire version of the Bible, in the German language, by the learned and venerable Doctor Martin Luther. On the 21st of November, 1834, all the Lutheran churches in Germany celebrated the last-mentioned centenary commemoration with great solemnity; as also did the Moravian Church in this country. At Berlin, a medal was struck in honor of the event; having the bust of Luther on one side, with appropriate inscriptions on the other. I now come, Sir, to—

2. The commemoration of the Reformation in the United Kingdom, and in all other countries where the British language is spoken or read. This present year, 1835, completes the third centenary, since the publication of the first entire English Protestant version of the holy Scriptures, at Zurich, by Myles Coverdale, (Bishop of Exeter during the reign of King Edward VI.,) in the year 1535. The last page of that extremely rare volume has these words: 'Prynted in the yeare of our Lorde MDXXXV. and fynished the fourth day of October.' The fourth day of October, 1835, falls on a Sunday. Such a conjuncture, Sir, cannot happen again for centuries. What is there to prevent all consistent British Protestants from celebrating a third centenary jubilee of the Reformation? Particularly as such a commemoration would be only a fulfilment of the strict letter of the ecclesiastical regulations now in force both in Great Britain and in Ireland.

Besides various injunctions and intimations of the national Church of Scotland, which are to be found in the sederunts of her General Assembly from 1560 to 1780 inclusive, on the duty of her clergy to watch and to report the progress of Popery, &c., in their present respective parishes; by a special act of the General Assembly, passed in 1749, the Scottish clergy are enjoined to preach 'at least four times a year on the evils of Popery, and the good effects of our blessed Reformation.'

With regard to the Church of England, it is 'decreed and ordained' by the first of her 'Constitutions and Canons Ecclesiastical,' (which has not been set aside or invalidated by any act of Parliament for the alleged relief of Romanists,) that 'all ecclesiastical persons having cure of souls, and all other preachers and readers of divinity lectures, shall, to the uttermost of their wit, knowledge and learning, purely and sincerely, without any color or dissimulation, teach, manifest, open and declare, four times every year at the least, in their sermons, and other collations and lectures, that all usurped and foreign power, forasmuch as the same hath no establishment nor ground by the law of God, is for just causes taken away and abolished; and that therefore no manner of obedience or subjection, within his Majesty's realms and dominions, is due unto any such foreign power, but that the King's power, within his realms of England, Scotland and Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other princes and potentates in earth.'

The second of the 'Canons and Constitutions Ecclesiastical' of the Church of Ireland contains a similar enactment, which is equally in force in that portion of the United Kingdom.

Such, Sir, are the existing ecclesiastical laws of Great Britain and Ireland. What now, I repeat, should prevent the clergy of these countries, and, I may be permitted to add, all loyal and consistent Protestant Dissenting ministers, from celebrating with devout gratitude the jubilee of the Reformation in the United Kingdom and its dependencies, on Sunday, the fourth day of October, 1835, on occasion of the completion of the third centenary since the publication of the first entire English Protestant version of the holy Scriptures? Those learned gentlemen can be at no loss for suitable topics on such an anniversary; and, for one part of the day, the clergy of the United Church of England and Ireland, as well as of the Protestant Episcopal Churches in Scotland and in the United States of America, have an admirably appropriate text furnished to them in one of the psalms for the morning service; viz. Psalm xix. verse 7: 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.' The morning's discourse, I would respectfully suggest, might treat on the perfection of Scripture, as the only rule of faith and practice, to the utter exclusion and subversion of all unauthorized human traditions; and on the inalienable right, duty and privilege of every person to 'search the Scriptures' for himself, that he may 'prove all things, and hold fast that which is good.' The afternoon or evening discourse or lecture might contain a general statement and vindication of the leading doctrines of the pure and unadulterated Gospel of Jesus Christ, as professed by our own and by all other orthodox Protestant churches. The late eminently learned and munificent Bishop Barrington justly remarked that 'if the Reformation was worth establishing, it is worth maintaining.' (Sermons and Charges, p. 437.) And, at a time like the present, when the advocates of Popery are leaving no effort unattempted to pervert unwary Protestants from their pure and holy faith, it surely does become every Protestant shepherd to exert himself to the utmost to 'banish and drive away' all error and heresy from the fold intrusted to his care, for which he must 'give account' at the last day to the great Shepherd and Bishop of souls.

I remain, Sir, yours, &c. T. H. H."

From the Episcopal Recorder.

REFLECTIONS ON MISSIONARY AGENCIES.

Mr. Editor,—I beg leave to suggest, through your columns, a few remarks upon a subject very intimately connected with the extension of the Redeemer's Church and the advancement of his glory—I refer to the employment of agencies, in our missionary operations, and as a part of our system of missionary effort. I propose to discuss this subject more directly and fully in a second number, as it is desired to call your attention in the present article to a few preparatory considerations.

1. First, then, there is need of a great increase of missionary effort on the part of our Church. When contrasted with other Christian denominations, we are doing but little in this holy cause. When we observe the intelligence and numbers and wealth of our own members, we are doing indeed very little in contrast with our real ability. We are slumbering when there is a great work for us to do. 'The field is the world,' and we are comparatively idle. The wide earth is to be converted to God, by the power of his Holy Spirit, through the instrumentality of the Church of Christ; and yet the Church is as quiet and inactive as though there was not much to be accomplished, as though the millenial morn had already risen. Six hundred millions of Pagans are begging for Divine instruction; and many hundreds of thousands of nominal Christians in our own country and in foreign lands are to be guided into the company of God's spiritual worshippers. There is an immense work laid upon the Christian Church, and binding upon the consciences of her members. The command is for ever pressing upon us, with all the weight of Divinity and of perpetual obligation, 'Preach the Gospel to every creature.' To evangelize the world under God is the one great duty of the Christian Church; and what have we done commensurate in any degree with our heavy responsibility? We have done indeed very little. We are debtors to the Greek and to the barbarian; and the Church owes a vast debt to her great Head. We have not done that which it is our duty to do.

According to a very low computation, there are in our Church in the United States 25,000 communicants; and the General Domestic and Foreign Missionary Society receives about $24,000 per annum, (making an average of less than 75 cents to each communicant) and this at a time when we have no General Bible, or Prayer-book, or Tract, or Education Society, to receive the donations of our members. Is it possible (and here is a fact) that the members of our Church contribute, on the average, but 60 or 70 cents each, in a year, for the spread of the Gospel beyond the dioceses in which they respectively belong? And how much is done by our diocesan missionary societies? Next to New-York, Pennsylvania does more in this way than any other diocese; and Pennsylvania expends annually in support of diocesan missions, a sum hardly equal to $2,000. Some of our dioceses contribute one-half, others one quarter of the sum for diocesan missions; and others still do nothing; and others depend entirely upon our General Missionary Society for aid. Probably the whole sum contributed to diocesan missions in our country will not exceed $15,000. So that the entire amount of money raised in our union for missionary purposes by our Church, is probably not more than an average sum of one dollar from each communicant: and in this we make the widest calculation possible. We ought to think of these facts. The whole Episcopal Church in the Union pays annually about $7000 for western and south-western missions, $5000 for Green Bay mission, $7000 for Greece, and $3000 for China, and possibly $13,000 for diocesan missions; about $35,000 in all. Is this enough for the world or for our own country? Our whole Church contributes to the partial support of about thirty missionaries at home, besides the diocesan missions, and maintains four missionaries abroad. Ought we to rest satisfied with this? I think not. We should not be, and we are not satisfied. Our Church is increasingly alive to the necessity of more, and of more vigorous action. In the different portions of our Church, and throughout our country, the subject is discussed, and our people are in some measure prepared for a more enlarged system of missionary operations.

2. Secondly, the opportunities for increased missionary effort on the part of our Church are numerous and very encouraging. The Holy Spirit seems to be moving upon the moral darkness of the heathen world. There appears to be a preparation for that not distant season, when "a nation shall be born in a day." Knowledge is advancing with gigantic strides. The human mind has aroused itself in many places from the death-sleep of civil tyranny and ecclesiastical delusion. Principles are contesting with established prejudices. Political and moral truth are striving against political and moral error. The mind which felt the impulse of the Reformation, is feeling that impulse still, and is enlarging its means of activity. Now is the time when religious truth should exhibit, and triumph in its purity. The present is the favorable period for missionary exertion. Besides, Divine providence has prepared the way in some regions, and appears to be evidently pointing the Church to certain stations of labor. American colonies have been fixed upon the coast of Africa; and the enterprise of Englishmen has opened a communication with the internal and heretofore hidden portions of that continent. Shall the missionary now enter where the slave trader has for years been occupying the ground? China holds out every inducement to Christian zeal. And besides China, there are millions of men, of a thousand names, spread over the surface and along the shores of South-Eastern Asia, all open to the Gospel. And there are Christian missionaries in all of Western Asia, who are fainting for help, and tell us the 'field is white for the harvest,' and who pray that God would send forth laborers. And 'from the isles from afar' they call for the bread of life. Providence is opening a thousand doors abroad to duty. Shall the Church enter?

Turning for a moment from this wide view, to our own country, we cannot help feeling, that the present is the time for Christian action. There are many circumstances peculiarly favorable to the extension of our Church at home. Our Church itself is more generally known and approved of than formerly. There was once a time in our country, and in some parts the time has not yet passed, when it was considered nothing better than 'a rag of Popery.' But, blessed be God, that prejudice, so unfounded and so unhappy, has been forgotten. We stand now before the community as a Christian Church, entitled to the charitable consideration of our countrymen. Our worship, so spiritual and pure, and our discipline, so sound and efficient, are beginning to be fairly appreciated; and without doubt, if we can judge from the experience of the few last years, the period is nigh at hand, when the attachment of most men in our country will be given to our Protestant Episcopal Church. In addition, other causes conspire to our profit. While, as fellow Christians, we lament the mournful dissensions so rife among other denominations, because of their influence in retarding the advancement of our common Master's glory, we still believe that those dissensions will benefit our Church; because they lead the minds of reflecting and serious and quiet men to attend to that organization of our body, which secures the peace and tranquillity of our members. This influence of these dissensions is familiar to our readers, or we might illustrate it by examples in point. Now is our occasion to labor at home.

3. Leaving, however, these general reflections, although they are conclusive to prove our second assertion, we will advance to a bolder and more positive affirmation. Facts cannot deceive us, and there are facts before us which bear us out in saying, the time has come when the Church *must* enlarge her missionary operations. There is a necessity at our hands which compels us to it. We number very nearly 750 clergymen. Of these, from ill health and other causes, some also being occupied in the education of youth, and in literary avocations, 50 at least are not engaged in parochial duties; so that we have not more than 700 parish ministers in our Church. Now we have probably not less than 200 candidates for Holy Orders at this time on the lists of our Bishops; and in the space of three years at furthest, there will be an accession of at least 200 to our ministry. The increase of our ministry is comparatively very great, more than one-fourth of the whole number of our present clergy in three years. And the number of our candidates is still enlarging. The missionary spirit too has been in the midst of our communion, and the attention of very many of these young men has been bent upon missions, both foreign and domestic. In the General Theological Seminary, with which the writer is acquainted, he knows of eight young men in the senior and middle classes, who are waiting for ordination; and who, if their bishops consent and means are provided, hope to devote themselves to foreign missions; three to China, three to Greece,* and two to Africa. In the Seminary at Alexandria, others (I know not how many) are looking to the same field. Another, who has just graduated at Andover, and is now ordained, will soon leave for China. These men must be supported. And the determinations of these young men are something more valuable than the outbreakings of sudden feeling. They have been formed slowly and with study, and on the bended knee, when they have asked for the direction of God's Holy Spirit. The disposition in our seminaries is not a romantic enthusiasm. It is founded upon principle, upon what is thoughtfully and prayerfully concluded to be duty, upon a 'knowing and feeling' the solemn obligations of the Church and her members to God and to the world. There is, moreover, among our candidates, a strong and growing interest for our western missions. I know of several in one institution who hope to officiate in the far West. And, from the official correspondence of missionary associations in all our seminaries and many of our colleges, it appears that a large number of our theological students, in all our country, are looking to the new States for their future home. It is plain, then, that there is very soon to be a most urgent demand for missionary aid. In three or four years the number of our missionaries at home and abroad must be doubled or trebled. Our Church will be compelled to enlarge her missionary operations.

4. We have prayed for men to minister at our altars, and God has sent them forth, and is still sending them. We shall have the men. What we want now is the money to support them, and money to educate more. $26,000 (the largest sum ever received in one year by our Domestic and Foreign Missionary Society,) will be altogether insufficient. We shall soon want double that sum for our foreign stations; and we shall want as much for our expenditures at home. Our Church will be soon required to pay $100,000 per annum for missionary purposes. This may seem wild and extravagant and foolish. But if it be so what shall be done with the facts referred to? "There is no arguing against facts." The call will be made for means. It may or it may not be answered. And now, it is asked, Is this sum too much for our Church to give? Why, Sir, there is hardly any luxury which does not cost more to our Church. It would be thought a small sum in connection with any other object. It would complete but two miles of a rail road. A single theatre in New-York receives annually more money than is expended in all the missionary effort of every denomination in America. If the money paid, by some of our communicants in our larger cities, to theatres and operas, were paid to our missionary treasury, it would fill up half of the amount. It has been estimated by one well prepared for it, that property, to the value of at least 50,000,000 of dollars, is owned by Episcopalians in the city of New-York. May we not suppose that throughout the Union there is at least four times as much owned by Episcopalians. Then our Church is worth at least 250,000,000 dollars. The interest of this sum at 6 per cent. (and capital, in fact, realizes a much higher interest,) would amount to $15,000,000. Suppose, of this interest, one-tenth part (the tithe of the old law) be appropriated to religious uses, we should have $1,500,000. Now, including all the actual expenses of our existing ministry, and all other donations for religious objects, our Church does not probably pay more than $800,000 per annum at the utmost. Then we have $700,000 a year for missions or any other object. This computation may be faulty; but it probably is not very far from the truth. At all events it may furnish some assistance in answering our question—is $100,000 too much for our Church to contribute yearly to the missionary cause? An average amount of two dollars and a half or three dollars from each communicant, would give it to us. We must increase our missionary operations, and we cannot do so without means. Is it not clear that our Church is fully competent to furnish the means? And I believe there is the spirit as well as the means among us of doing good. All that we need is some system of general and constant application in all portions of our Church, to act in every parish and in every family, in order to call out this spirit and to collect these means. A well-conducted system of Missionary Agency, it is thought, will supply our necessities. We hope to commend this subject to your notice, although not so fully as is desirable, in the ensuing number. V.

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* One of these is now ordained, and will leave for Greece in September.

From the Eclectic Review.

ST. PAUL'S PREACHING AT ROME.

"So much as is in me, I am ready to preach the Gospel to you that are Rome also."

We lose something of the force of this appeal, by considering what that city now is, the skeleton of its former greatness, rather than what it then was, the enthroned seat and residence of that dominant power which held the rest of mankind in awe. Even now, after the desolation of centuries has passed over her, there is an air of grandeur in the silent vestiges that remain of the departed majesty of ancient Rome:—

> 'Thy very weeds are beautiful——
> Thy wreck a glory, and thy ruin graced
> With an immaculate charm, that cannot be defaced!'

But in the time of the Apostle, Rome presented a far different spectacle. Fresh from her triumph over the most celebrated empires of antiquity, the arbitress of the destinies of more than half the globe, she bore her brow aloft, sitting 'as a queen and no widow,' whilst her illustrious sons, her men of science, her scholars, her poets, her philosophers, her historians, were contributing to make her as renowned for literature, as she had been already celebrated for martial prowess. The intellectual splendor of the Augustan age left its living brightness, like a rich sunset, long to linger in her yet unclouded sky; and with her sister Athens, she could number a host of eminent men, distinguished by every thing that attracts worldly admiration, and possessed of every form of wisdom, except the wisdom that is from above. To the inhabitants of this city, in its most high and palmy state, Paul was anxious to bring the Gospel, with the knowledge that, in doing this, he should prove the greatest of benefactors. We know not which more to admire, the uncompromising spirit with which he advocates the truth of Divine revelation, or the fearless intrepidity with which he proves the need of its renovating influences, by a powerful demonstration of their ignorance, and by an unsparing rebuke of those enormous vices which all their boasted philosophy had been unable to extirpate or even to hold in check. Dark as the portraiture is, of the demoralized state of society among them, the truth of the likeness has been, as every one knows, more than confirmed by their own satirist, Juvenal, whose pen has added, if possible, deeper shades to a picture unrelieved by any touch of beauty or any gleam of redeeming brightness.

From the Eclectic Review.

THE MINOR PROPHETS.

The Minor Prophets cannot be understood without a careful attention to the relative position in which the kingdoms of Judah and Israel stood to each other, and the extent to which the idolatry of the calves was carried in the latter kingdom. The separation of the tribes after the death of Solomon, which was the punishment of his own sins and those of his people, was the beginning of sorrows to the Jewish nation. United, they might have withstood for ages the hostile attacks of their proudest enemies; but divided, they both fell under the dominion of Babylon. Nor was this all. To prevent the ten tribes from going up to Jerusalem, which might have weakened his authority, and formed a bond of union between the now separated States, Jeroboam determined to set up the two calves for worship in Bethel and Dan; the one at the northern, the other at the southern extremity of his kingdom. But this master-piece of state policy, as he no doubt deemed it, failed throughout; for the more pious of the people and the priests, abhorring the new idolatry, fled from Israel to Judah, and materially strengthened the two tribes which clung to the house of David. 2 Chron. xi. 13-17. The prophets were especially raised up to rebuke this idolatry; and most of them were sent to the ten tribes, though they sometimes gave powerful exhortations to the people of Judah, both to confirm the piety of the faithful, and to guard the more lax among them from the contagion of Israel's apostacy and guilt, to which not a few in Judah and Benjamin were secretly prone. The knowledge of these facts gives peculiar point to the exhortations of Hosea, (who was contemporary with Isaiah,) and especially to his fine appeal from the close of the eleventh chapter to the end of his prophecy. He draws this distinction between the two kingdoms. '*Ephraim*,' meaning the ten tribes, 'compasseth me about with lies, and the house of Judah with deceit; but *Judah* yet ruleth with God, and is faithful with the saints.' 'Ephraim feedeth on the wind and followeth after the east wind; he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt. The Lord hath also a controversy with Judah.' There is much force and beauty in the following allusion to the patriarch Jacob's vision at Bethel, viewed in connection with these circumstances. 'Yea, he had power over the Angel, and prevailed; he wept and made supplication to him: he found him in *Bethel*, and there he spake with us.' Thus, in those very fields in which Jacob, their renowned ancestor, had conversed with angels, and drawn down the blessing from heaven, his degenerate descendants had set up the idolatry of the calves, and provoked the Most High to scatter them among the nations.

From the Eclectic Review.

A VALUABLE CRITICISM.

The Jews, it would seem, from their own writers, were accustomed to divide "just men" into two sorts. They that had been sinners, but had repented and become new men, they acknowledged to be "just men," in comparison with the wicked, and with what they had been before. But they who had not been sinners, or particularly faulty or vicious men, but had led a fair course of life, (like that young man in the gospel, who, according to his own account, had kept all the commandments from his youth,) they accounted GOOD or holy men, *perfectly just men*. In illustration of this arbitrary distinction, Lightfoot refers to a custom which obtained among them at the feast of Tabernacles, while the temple stood, for some of the elders and grandees of the nation to meet at night in the temple, and sing such songs as these, which certainly savored more of self-flattery than of devotion. Some of them sang this: 'Blessed be my youth that hath no way shamed my old age.' These, say they, were good and holy men, and that had been *men of good works*, from their first sprouting or growing. The others sang this: 'Blessed be my old age that hath made amends and expiated for my youth.' These latter, they said, were *men of repentance*; and they greatly undervalued these penitents, compared with the former class. Now, it is plain, that if the self-righteous Jews made these distinctions, and established such a scale of degrees among themselves, in estimating their personal worth, and even undervalued those of their own body who were called 'men of repentance,' they would be likely to treat with the utmost contempt those whom they deemed publicans and sinners; which accordingly they did. This was the spirit rebuked by our Lord. The publican was at best, according to their theory, 'a man of repentance,' and was despised by the Pharisee, who deemed himself a perfectly just and righteous man, his whole devotions consisting in a strain of self-exaltation, and his prayer, if prayer it could be called, being drawn up in the spirit of an indictment against his offending brother; "God, I thank thee that I am not as other men are, extortioners, unjust, or even as this publican." The parable of the prodigal is framed upon the same principle. The elder son, who disdains his returning brother as 'a man of repentance,' and arrogates to himself superior and immaculate worth, exactly characterizes the proud and self-sufficient Pharisees, whose sentiments he embodies, and whose supercilious language he employs. In these exquisitely constructed apologues, our Lord reasons with them upon their own assumptions; supposing, not granting, that they possessed the excellences to which they laid claim; and suggests that, if they were as perfect as they presumptuously assumed to be, they would have no reason to complain that a greater sinner was pardoned upon his repentance, but ought rather to rejoice, as God and angels did, over every such triumph of religious principle in a sinful world. But he crushes their own fancied fabric to the dust, by asserting that the conversion of one such sinner as they held in scorn, was of far higher account in the estimation of superior intelligences, than the feigned and defective moralities of a hundred such outwardly sanctimonious, but really hypocritical men as many of them were. "There is joy in heaven and among the angels of God, over one sinner that repenteth, more than over ninety-and-nine just persons," (such as they affected to be,) "who need no repentance." The words ἢ ἐπὶ ἐννενηκονταεννέα, might have been rendered, not "more than" over the ninety-and-nine, but "rather than;" just as, in the other parable, the publican is said to go "down to his house justified, ἢ ἐκεῖνος, *rather* than the other." Thus did our Lord effectually vindicate his own line of procedure in seeking the lost, rescue from the contempt of the world in all ages the subjects of genuine repentance, and hold up to deserved censure those arrogant pretenders to excessive sanctity, who, locked up in selfishness and pride, professed to be shocked and scandalized at the mercy and condescension displayed by the Redeemer of the world toward penitent and recovered transgressors.

REPENTANCE.

The work of repentance is a work which must be done ere we die; for unless we repent, we shall all likewise perish. Now, the easier this work is, in our conception, we will think it the less necessary to enter upon it immediately. We will look upon it as a work that may be done at any time, and let us therefore put it off a little longer, and a little longer. We will perhaps look forward to that retirement from the world and its temptations which we figure old age to bring along with it, and falling in with the too common idea, that the evening of life is the appropriate season of preparation for another world, we will think that the author is bearing too closely, and too urgently upon us, when, in the language of the Bible, he speaks of '*to-day*,' while it is called to-day, and will let us off with no other repentance than repentance '*now*,'—seeing that now only is the accepted time, and now only the day of salvation, which he has a warrant to proclaim to us. This dilatory way of it is very much favored by the mistaken and very defective view of repentance which we have attempted to expose. We have some how or other got into the delusion that repentance is sorrow, and little else; and were we called to fix upon the scene where this sorrow is likely to be felt in the degree that is deepest and most overwhelming, we would point to the chamber of the dying man. It is awful to think that, generally speaking, this repentance of mere sorrow is the only repentance of a death-bed. Yes! we will meet with sensibility deep enough and painful enough there—with regret in all its bitterness—with terror mustering up its images of despair, and dwelling upon them in all the gloom of an affrighted imagination; and this is mistaken, not merely for the drapery of repentance, but for the very substance of it. We look forward and we count upon this—that the sins of a life are to be expunged by the sighing and the sorrowing of the last days of it. We should give up this wretchedly superficial notion of repentance, and cease, from this moment, to be led astray by it. The mind may sorrow over its corruptions at the very time that it is under the power of them. To grieve because we are under the captivity of sin is one thing—to be released from that captivity is another. A man may weep most bitterly over the perversities of his moral constitution; but to change that constitution is a different affair. Now, this is the mighty work of repentance. He who has undergone it is no longer the servant of sin. He dies unto sin, he lives unto God. A sense of the authority of God is ever present with him, to wield the ascendancy of a great master-principle over all his movements—to call forth every purpose, and to carry it forward, through all the opposition of sin and of Satan, into accomplishment. This is the grand revolution in the state of the mind which repentance brings along with it. To grieve because this work is not done, is a very different thing from the doing of it. A death-bed is the very best scene for acting the first; but it is the very worst for acting the second. The repentance of Judas has often been acted there. We ought to think of the work in all its magnitude, and not to put it off to that awful period when the soul is crowded with other things, and has to maintain its weary struggle with the pains, and the distresses, and the shiverings, and the breathless agonies of the death-bed.—*Chalmer's Essay to Baxter's Call.*

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